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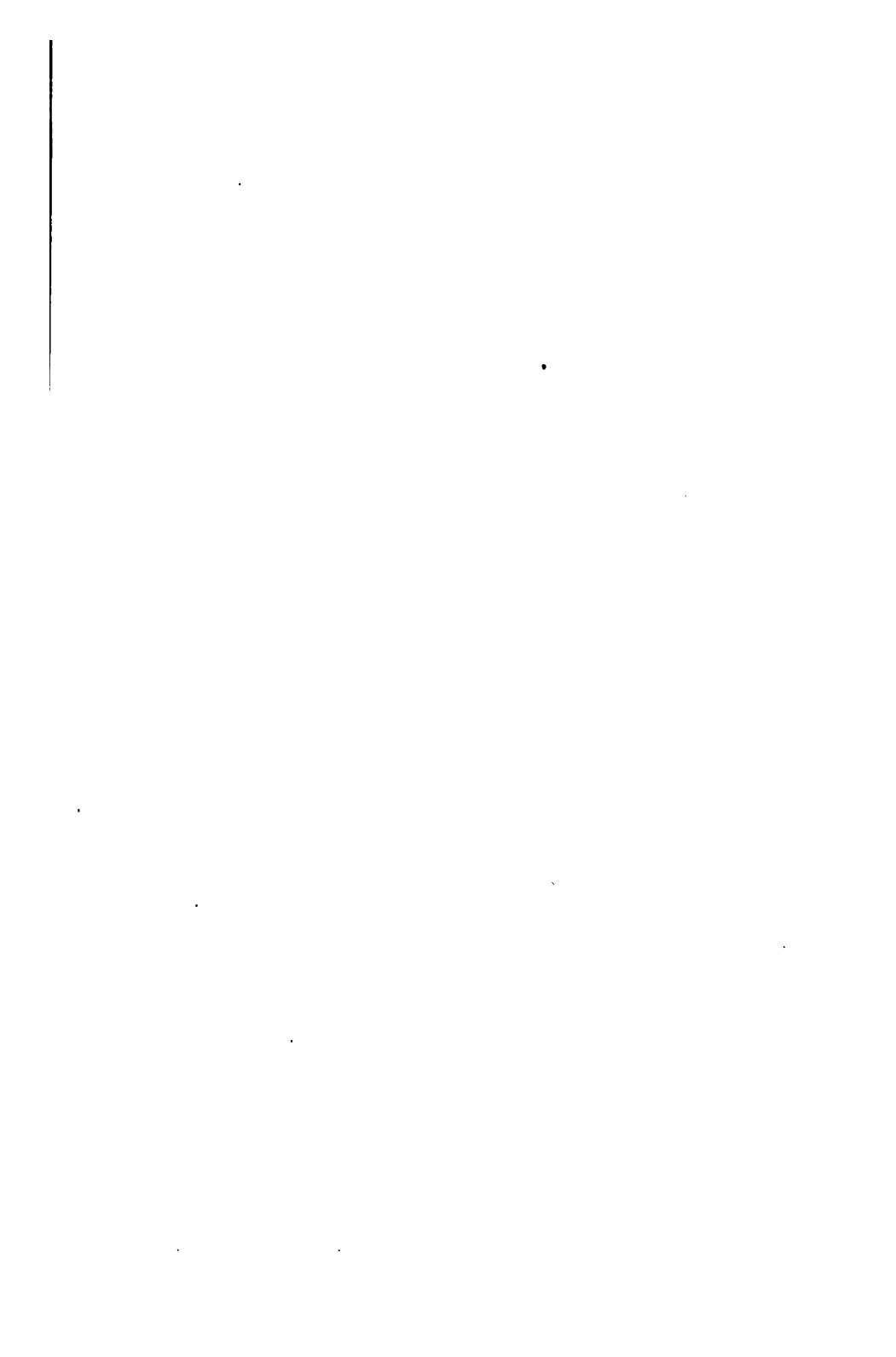


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DINING AND ITS AMENITIES

*“Moderation is the silken string running
through the pearl chain of all virtues.”*

DINING AND ITS AMENITIES

BY A LOVER OF
GOOD CHEER

*"He that is of a merry heart bath
a continual feast"*



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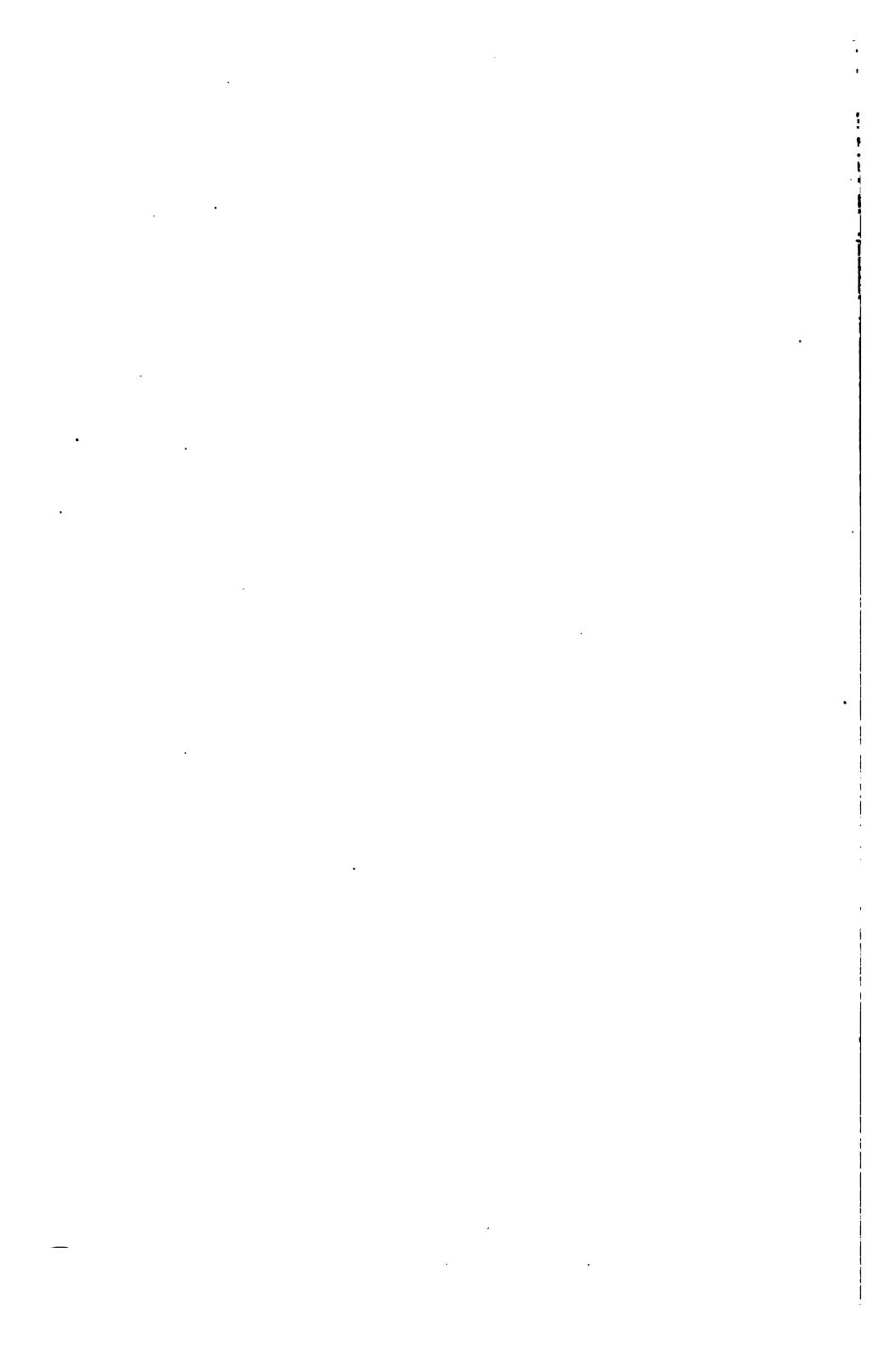
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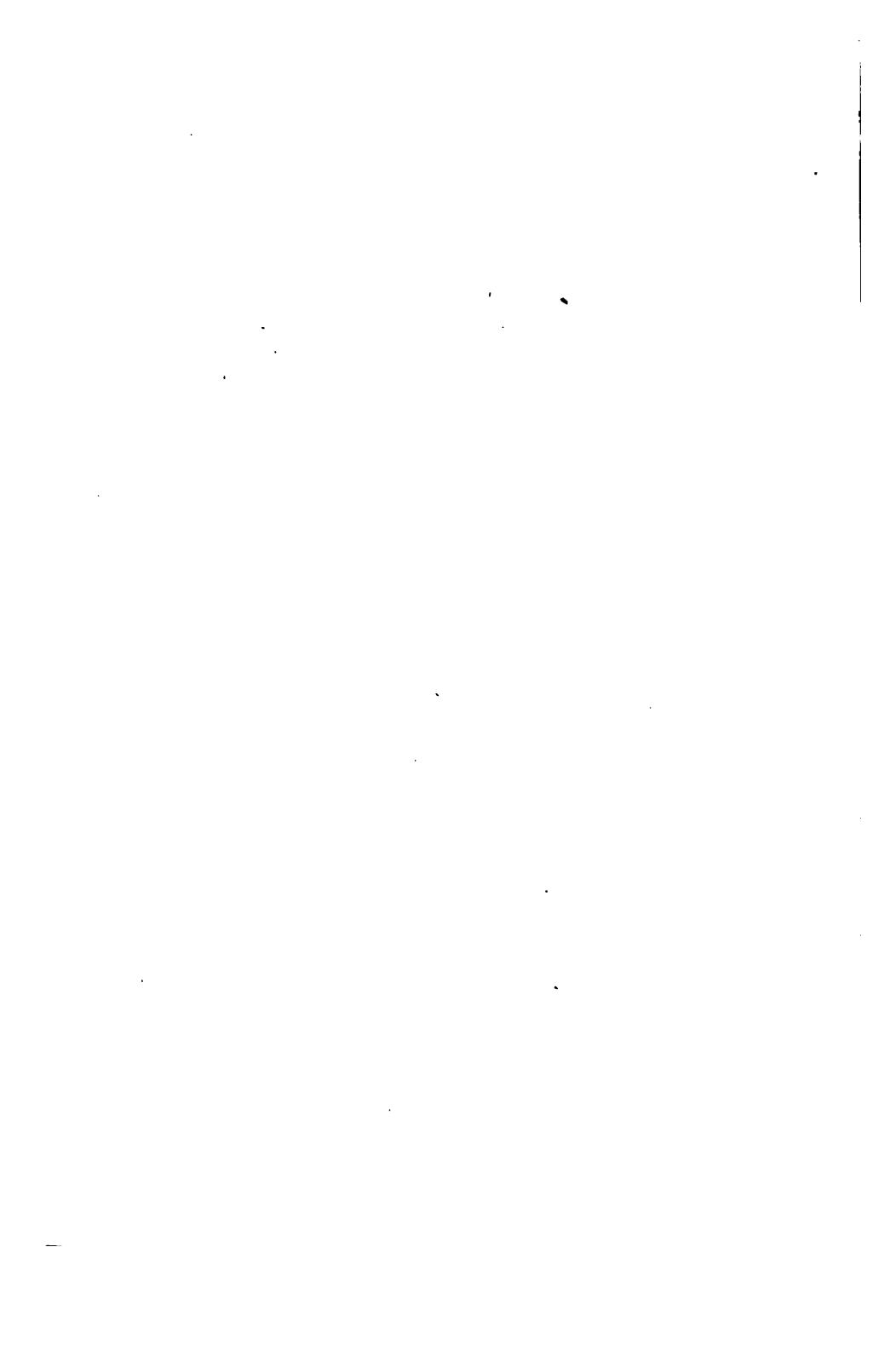
THE DEIPNOPHILIC BRETHREN

WHO ALL HAVE CONTRIBUTED SO MUCH INTERESTING AND
EDIFYING LORE, DURING MANY YEARS OF THE PLEAS-
ANTEST REUNIONS AT THE FESTAL BOARD,
THESE PAGES ARE INSCRIBED WITH THE
DEEPEST FRATERNAL AFFECTION



PREFACE

The papers embodied in this work were originally read before an association of professional men who met monthly for diversion and refection, during which were discussed many questions relating to letters, science and art, besides those pertaining to alimentation.



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DINING AND ITS AMENITIES

I

PRELIMINARY PARLE

"Je prends mon bien partout où je le trouve."

The chief subject of these discourses is alimentation of body and mind in its relations to the individual, the family, the community, and the nation. The individual's inquiries into the nature of alimentary substances involve the acquirement of a fair knowledge of household science, of the nutritive value of food-stuffs and of the season when they are at their best, besides some notions as to their preparation and service. His ability to enforce salutary rules of hygiene and sanitation, is essential to the well-being of his family and of himself. The health and happiness of families and communities necessarily depend upon the qualities of the chiefs, and the nation that is made up of morally and physically vigorous, well-fed, thrifty communities is likely to enjoy long the blessings of peace and plenty. Imbued with these ideas, several thinkers expressed, in varying verbiage, the substance of the following aphorism: "The destiny of nations depends upon

the character of their diet." A moralist once said, substantially, that to dine is the end of human actions: it is to dine that men labor; it is that he too may dine that the cook prepares our food; it is to obtain the aliments needed to sustain life that the sailor exposes himself to storms, that the soldier braves death, that the courtier wields the censor, and the ascetic preaches abstinence. Chiefs of families can have no better guidance, in their preliminary consideration of the physical, moral, and intellectual effects of rational alimentation, than that afforded by the precious aphorisms of Anselme Brillat-Savarin, the illustrious author of "The Physiology of Taste," composed to serve as prolegomena to his admirable work. They are here reproduced by way of introduction to these sketches; each aphorism appearing in its original form, followed by a translation and by annotations designed to amplify what the Master has expounded so tersely.

I

"L'univers n'est rien que par la vie, et tout ce qui vit se nourrit."

The universe is naught but by life, and all that lives is nourished.

Even a casual glance at this aphorism suggests the breadth of views of its sapient author who showed what a clear conception he had of the Creator's grand design of the three kingdoms of nature when, in the second member of the sentence, he said: "*tout ce qui vit se nourrit*," for he knew well how interdepen-

dent are the vegetable and animal, and now absolutely necessary the mineral kingdom is to the life of the vegetable and animal. He knew the habits of those carnivorous plants which, though in great measure nourished passively like other plants, feed actively by luring and imprisoning certain insects and other small intruders between their leaves until the bodies are consumed. The mutual nourishment of the vegetable and animal was to him a subject for much reflection, and he was fully impressed with the correct notion that whilst the vegetable supplies the animal with its needed pabulum, the animal soon restored it to the soil, water, and air, whence the vegetable derives its nutrition. He knew that the lowest forms of vegetable and animal organisms obtain their sustenance from both kingdoms and are essential to the development of both. These views of the master were afterward fully confirmed by other naturalists who discovered that certain bacteria in the soil are necessary to the growth of higher vegetable organisms, whilst other bacteria are as necessary to the digestion of the food consumed by beast and man; and these modern laborers also discovered that some insects and certain birds carry pollen from plant to plant while absorbing from their flowers the nectar needed as their natural food; omnivorous man taking advantage of whatever is offered for his sustenance by higher vegetables, by aquatic and terrestrial animals, and by mineral substances.

II

"Les animaux se repaissent; l'homme mange; l'homme d'esprit seul sait manger."

The beasts feed ; man eats; the wise man alone knows how to eat.

Such nice distinctions pertain essentially to the æsthetics of gastronomy. All deipnophilists know that *repas* signifies to take nourishment, to feed, to eat. Therefore to feed, which is synonymous with to eat, may strictly be applied to the act of eating whether in the case of lower animals or of human beings. But in gastronomy the distinction between feeding and eating is admitted as justifiable. Surely the manner of feeding of certain lower animals is not pleasing to the sight or hearing of refined persons; the rodentia crunching noisily their hard nutriment; the herbivora browsing, nibbling the grass and chewing the cud; the carnivora growling while tearing and voraciously bolting the bleeding flesh; the omnivorous swine grunting while avidly and disgustingly gulping their food. Human creatures there are who, in imitation of these beasts, crunch noisily, brouse, nibble, munch, tear, bolt or gulp ravenously their aliments and even growl or grunt while doing so. Hence it is that such men are styled gormandisers or gluttons. There are also those who eat, as it were, mechanically, distractedly, without regard to the nature of the food, to its taste, or to its nutritive properties. They eat without thinking of, or caring

what they are eating. But the wise man, "*l'homme d'esprit*," knows what, when, and how to eat. He is careful of the choice of his food, of its mode of preparation and of its service. He assures himself of its special properties, selects such substances as are known to be of easy digestion at the same time that they are pleasing to the taste and to other senses, consumes them slowly, deliberately and thoughtfully, and thus not only satisfies hunger but gratifies appetite and promotes health.

III

"*La destinée des nations dépend de la manière dont elles se nourrissent.*"

The destiny of nations depends upon the character of their diet.

These thoughts expressed so briefly may have been suggested by the words of Dr. Kitchiner, who had said: "The destiny of nations has often depended upon the digestion of a prime minister;" or by what appeared in the preface to the third edition, 1804, of the *Almanach des Gourmands*, namely: "Combien de fois la destinée de tout un peuple n'a-t-elle pas dépendu de la digestion plus ou moins prompte d'un premier ministre."

How often the destiny of a whole people has depended on the more or less prompt digestion of a prime minister!

It is well known that the gravest national and international questions are frequently decided at state dinners; favorably when the entertainment is successful; otherwise, fatally when the ministers or guests are not true lovers of good cheer, or when the digestive function of either is disordered. However, the Master, looking beyond the question of digestion, altered and paraphrased these older aphorisms and suited his version rather to the kind of aliments that may be consumed by the mass of individuals of divers nations, for the version is suggestive of the effect of particular dietaries upon these nations; believing an exclusive vegetable diet to be enervating and an exclusive animal diet brutalising.

IV

"Dis-moi ce que tu mange, je te dirai ce que tu es."

Tell me what thou eatest, I'll tell thee what thou art.

This simple paraphrase of the old saw: "Tell me who are thy friends, I'll tell thee what thou art," is eminently adapted to gastronomy.

However well an individual may succeed in otherwise concealing the defects of his lack of proper early training, he is almost certain to betray them at the dinner table where a pottage of the most delicate flavor makes no impression on his obtuse gustation. He has no appetite for dainties but hungers for the grossest aliments; and any edible substance, provided

it be plentiful, satisfies this hunger. His mode of eating and also his table manners scarcely ever fail to disclose a coarse, uncouth breeding.

The proper management of the knife, fork, and spoon, the disposal of the napkin, and a host of other details pertaining to table good manners, learned from childhood in the refined home circle are among the amenities of the dining table and proclaim the true gourmet.

This aphorism may therefore be lengthened by two words, thus: Tell me what *and how* thou eatest, I'll tell thee what thou art.

V

"Le Createur, en obligeant l'homme à manger pour vivre, l'y invite par l'appétit, et l'en récompense par le plaisir."

The Creator, in compelling man to eat that he may live, invites him through appetite and rewards him by pleasure.

How exquisitely well expressed is this appreciation of the compulsion to eat that the creature may live, and how admirably tempered with invitation to the meal through hunger and appetite, and with recompense by the attendant sensual gratification! For, it is to the end of conserving the individual and preserving the species, as the author substantially says elsewhere, that the Creator designed the sense organs to place the creature in relation with tangible objects and so enable him to satisfy hunger, sustain life, gratify appetite, and enjoy the reward—pleasure.

VI

"La gourmandise est un acte de notre jugement, par lequel nous accordons la préférence aux choses qui sont agréables au goût sur celles qui n'ont pas cette qualité."

Gourmetism is an act of our judgment by which we accord preference to things which are agreeable to the taste over those which have not this quality.

Gourmetism seems a proper rendering of *gourmandise* in the sense in which it was used by the older writers on gastronomy. More recent authors have substituted *gourmet* for *gourmand*. Thus Fayot wrote: "*Gourmand, gourmandise, c'est le pécheur et le péché; le type perfectionné du gourmand c'est le gourmet; l'extrême opposé honteux, c'est le goulu.*" The gourmet, he further said, is a prudent eater who knows thoroughly the value of what he eats.

VII

"Le plaisir de la table est de tous les âges, de toutes les conditions, de tous les pays et de tous les jours; il peut s'associer à tous les autres plaisirs, et reste le dernier pour nous consoler de leur perte."

The pleasure of the table is of all ages, conditions, countries, and days; it may be associated with all other pleasures, and remains the last to console us for their loss.

Although the pleasure of the table is distinguished from the pleasure of eating, both are included in this aphorism as associated with all other pleasures, and as enjoyed to the fullest extent only by true gourmets who, besides gastronomy, represent high

refinement in letters, science and art which are the main subjects of their lucubrations at the table.

VIII

"*La table est le seul endroit où l'on ne s'ennuie jamais pendant la première heure.*"

The table is the only place where one is never wearied during the first hour.

The refection proper does not ordinarily last longer than an hour, otherwise, it becomes tedious, for hunger is appeased, and appetite and gustation are gratified; then conversation lingers. It is generally at the end of the last service, when the sweets and the sparkling wines have been consumed, that the dinner is most interesting, for then the real pleasure of the table begins; the tongues are loosened, and the ears are opened to listen to the utterances of the wise and the eloquent.

IX

"*La découverte d'un mets nouveau fait plus pour le bonheur du genre humain que la découverte d'une étoile.*"

The discovery of a new dish does more for the happiness of humankind than the discovery of a star.

This aphorism, evolved from a saying of the magistrate Henrion de Pensey, was fully credited to him by Savarin, as follows: "M. le Président H—— de P——, dont l'enjouement spirituel a bravé les glaces de l'âge, s'adressant à trois des savants les plus

distingués de l'époque actuelle (MM. de Laplace, Chaptal, et Berthollet), leur disait, en 1812: 'Je regarde la découverte d'un mets nouveau, qui soutient notre appétit et prolonge nos jouissances, comme un événement bien plus intéressant que la découverte d'une étoile; on en voit toujours assez.' . . . I regard the discovery of a new dish, that sustains our appetite and prolongs our enjoyment, as a much more interesting event than the discovery of a star, for enough of these luminaries are always in sight.

The Master evidently meant the discovery of a new alimentary substance as well as the discovery of a particularly pleasing new mode of preparation of any dish of food.

X

"Ceux qui s'indigèrent ou qui s'enivrent ne savent ni boire ni manger."

Those who feed to surfeit or tipple to saturation know not how to eat or drink.

The censure of excess implied in these wise words is at the same time an earnest plea for moderation. Assuredly the sottish glutton cannot well enjoy food and drink which, gulped in beastly style, distend the stomach to such a degree as to check the digestive process and so cause distress instead of pleasure.

The knowledge of how to eat and drink comes of early training, and later from acquaintance with the properties of the divers food stuffs, with the best culinary methods, with the qualities of different bev-

erages, and with the principles of hygiene. The refined deipnophilist eats and drinks slowly, deliberately and moderately, and, with calm reflexion and sound judgment, brings into play all his senses for the enjoyment of the delicacies of the menu.

The use of strong drink, plain or in the form of cocktails, before eating; that unfortunate survival of an ancient bad habit as detrimental to the digestive function as it is to the whole man; that abominable propoma of old which has marred so many good men, should be abolished from all feasts in these days of greater hygienic enlightenment!

XI

"L'ordre des comestibles est des plus substantiels aux plus légers."

The order of the comestibles is from the most substantial to the lightest.

This maxim bears the stamp of veritable hygienic gastronomy, for after the ostrean whet to appetite comes the substantial pottage followed by the fish, which is in turn followed by nourishing meats, and these by the entrées, the roast, the salad, and the light dessert. Such a meal, taken in moderation, while it satisfies the senses, is easily digested and readily assimilated.

XII

"L'ordre des boissons est des plus tempérées aux plus fumeuses et aux plus parfumées."

The order of the beverages is from the mildest to the strongest and highest flavored.

Lovers of good cheer cannot fail to be favorably impressed with the wisdom of this dictum which they have so often realised by beginning with the mildest wine to wash down the delicate mollusks served as a whet, and continuing with wines of greater strength and aroma until the service of the sweet, sparkling dessert-nectar imbibed for its great diffusibility and its power to arouse loitering conversation and stimulate conviviality; cordials and other strong drinks completing the list of beverages which the gourmet knows so well how to use becomingly.

XIII

"Prétendre qu'il ne faut pas changer de vins est une hérésie; la langue se sature; et après le troisième verre le meilleur vin n'éveille plus qu'une sensation obtuse."

To pretend that wines should not be changed is a heresy; the tongue is soon saturated; and after the third glass, the best wine rouses but an obtuse sensation.

The Master very wisely condemns this oinopotic heresy, this irrational notion of drinking continuously only a single kind of wine at a feast, which has long existed in the minds of those who have but little acquaintance with the properties of wine; believing that

intoxication is averted by this deceptive precaution; whereas the imbibition of the same total amount of one wine or of several different wines produces the identical effect. When one wine is used continuously, not only are the tongue's tactile papillæ and gustative bulbs saturated by the fluid, but saturation, by the vinous fumes, occurs in the olfactive cells so that the aroma of the wine can no longer be fully enjoyed. The constant tippler or the inebriate does not have any sensual pleasure in drinking, but on the contrary is sorely distressed in mind and body by the toxicity of his frequent copious potations which have so blunted his gustation and olfaction and perverted his understanding as to render it impossible for him to enjoy the differing flavor and savor of divers delicate wines.

XIV

"Un dessert sans fromage est une belle à qui il manque un œil."

A dessert without cheese is a belle who lacks an eye.

In composing this aphorism, the Master made the happy choice of metaphoric language to express in the fewest words his notion that the absence of cheese is to the dessert what the loss of one of her eyes is to a belle. There is also, in the maxim, a latent idea which was then contrary to the current belief that cheese did not assist digestion, but which is now admitted to be correct, for certain cheeses such as the Gorgonzola, Stilton, and several of the

soft cheeses, are known to contain micro-organisms that do have the property of greatly helping the digestion of other food.

XV

"On devient cuisinier, mais on naît rôtisseur."

We become cooks, but are born roasters.

This is a paraphrase of Cicero's saying: "*Nascimur poetæ, finis oratores*"— We are born poets, we become orators. With regard to the commonly quoted "*Poeta nascitur non fit*," Professor J. Churton Collins said that "the primary idea came from the utterance of a Roman historian of no note or consequence who was incapable of so immortal a saying, but simply said that 'not every year is a king or a poet born.'"

The art of roasting is surely a natural gift, whereas the principles and practice of general cookery may be learned by study and training. A good cook may never attain high repute as a roaster, and an excellent roaster may never become a professed cook. Hence the later saying—

"N'est pas rôtisseur qui veut. C'est un don du ciel."

XVI

"La qualité la plus indispensable d'un cuisinier est l'exactitude: elle doit être aussi celle du couvié."

The most indispensable quality of a cook is exactitude: it should be also that of the guest.

This precept is warmly applauded by all lovers of

good cheer who regard its violation as a serious breach of duty on the part of the cook as well as that of the invited guest. The *bon vivant* Grimod once said: "*Un véritable gourmand ne se fait jamais attendre.*" This punctuality is surely characteristic of the veritable gourmet, who knows of the habit of exactitude of good cooks, and of the sad consequences of the tardy arrival of guests. To be thus belated voluntarily or carelessly is an unpardonable crime of *lèse gastronomy* punishable through the ingestion of cold victuals or over-done meats, besides the scorn and frowns of the punctual attendants who are suffering for the sin of the delinquent.

XVII

"Attendre trop longtemps un convive retardataire est un manque d'égard pour tous ceux qui sont présents."

To await too long the coming of a tardy guest is a want of regard for all those who are present.

In a well-regulated household, the host is not likely to await, even for a few minutes, the arrival of tardy comers; every guest being under obligation to abide by unwritten laws of polite society and so be punctual to the minute. The diners present should be seated at the time specified in the invitation; otherwise, the host and the dilatory guests are guilty of an unpardonable affront to those who came at the appointed moment, and the belated are guilty of a lack of regard for the host.

XVIII

"Celui qui reçoit ses amis et ne donne aucun soin personnel au repas qui leur est préparé, n'est pas digne d'avoir des amis."

He who receives his friends without giving personal care to the preparation of the repast, is not worthy of having friends.

A truly hospitable host always bestows much attention to the details of a feast offered to appreciative friends. He begins his labor of love, on the evening before, by writing the menu of the dinner, and on the following morning hands it to the cook with special directions relating to some of the dishes. To the butler he gives due instructions about the table appurtenances and the service; then selects the wines, and indicates those requiring a low temperature, and those which are to be gradually warmed. Finally, half an hour before dinner time he casts a last scrutinising look at the table and at the beverages. Having completed his toilet, he enters the drawing-room and is ready to welcome his guests. He is verily an unworthy host who fails to take such precautions as will assure the comfort and enjoyment of his friends.

XIX

"La maitresse de la maison doit toujours s'assurer que le café est excellent; et le maître, que les liqueurs sont de permier choix."

The mistress of the house should always assure herself of the excellence of the coffee; and the master should be equally sure that the beverages are of the choicest.

Although coffee was commonly drunk at different times of the day during the seventeenth century, the custom of sipping its strong infusion after dinner did

not become general until the end of the eighteenth century. Then it was that so much attention began to be given to its preparation which was confided to the mistress of the house, who was particular not only to select the best grains but to give great care to their parching, milling and infusing. To the master of the house has always belonged the scrupulous choosing of the other beverages.

XX

"Convier quelqu'un c'est se charger de son bonheur pendant tout le temps qu'il est sous notre toit."

To entertain a guest is to promote his happiness while he is under our roof.

Man has long been hospitable even among semi-barbarous peoples; witness the taking of salt, the banquet of Achilles to Hector, the barons of the middle ages in their entertainment of friends, or of foes who happened to be under the sanctuary of their roof. The present civilised nations are no less hospitable, for their individual members are ever assiduous in assuring the happiness of guests.

These aphorisms, which epitomise, with the skill of a great master, the science of alimentation and the art of dining, could have emanated only from such an excellently trained mind as that of the illustrious deipnosophist who penned them during his seventieth year, after much travel in his own country of France, in Switzerland, and in America; always gathering useful information especially that sort relating to gastronomy.

II

THE RÔLE OF THE SENSES IN THE PLEASURE OF EATING

"The Creator, in compelling man to eat that he may live, invites him through appetite and rewards him by pleasure."

Such is one of the sublime aphorisms of the great deipnosophist who regaled his readers with the vast abundance of gastronomic lore that has prompted the present statement of some of the features of the correlative influence of the senses on the pleasure of eating so admirably traced by the greatest of seers in these lines:

. . . "The five best senses
Acknowledge thee their patron; and come freely
To gratulate thy plenteous bosom; th' ear
Taste, touch and smell, pleased, from thy table rise;
They only now come but to feast thine eye."

True it is that nearly all animated beings are endowed with special senses, but to man alone is granted the faculty of cultivating them in a very high degree for bodily nourishment and mental enrichment as well as for other purposes. Forced by hunger to eat for his sustenance, he labored diligently in seeking the necessary aliments which, originally, he had found through the aid of certain lower creatures whose movements he had cunningly espied. The first sense

he naturally exercised was that of sight; the second, touch, when with his hand he seized an edible substance and carried it toward a third sense organ which gave him its odor, then greedily thrust it into his mouth to awaken the gustative sense; the clattering of his teeth pleasantly rousing the auditory sense. Thus were the five senses gratified whilst hunger was satisfied; appetite, that is to say, the desire to eat tasty food because so agreeable, being the outcome of that primitive experience.

It is the high cultivation of the senses that has been to man of such powerful aid in his struggle for existence and that has given him such supremacy over other animated beings. Those whose sense organs are abnormal, whose perceptions are naturally dull or accidentally obtunded, or whose mental faculties are untutored, have little if any real pleasure in eating. Hunger and thirst they feel and brutally appease, but have no true appreciation of, or appetite for, dainty food or for its use in moderation; whilst those of cultured mind and sound body, in the enjoyment of delicacies, bring into play all their senses to enhance the pleasure of eating. This is summed in the aphorism: "The beasts feed, man eats, the wise man alone knows *how* to eat."

Ardent lovers of good cheer are too often unjustly decried for sybaritism, for super-sensualism, by the thoughtless; but those who have made sufficient inquiries into rational deipnophily admit that the wise cultivation of the divine gift of the five senses is not

only essential to the real enjoyment of edibles but is a blessing without which man would be but little above the beast. The pleasure of eating being the reward for the labor of gathering, preparing, serving, and consuming the food, it behooves all eaters to render wholesome aliments appetising and pleasing to the senses. Only such ascetics denounce gourmetism directly or indirectly as did a certain modern writer, who said: "It is bestial to make eating an absorbing object of thought. A man should eat to satisfy hunger, but if he allows his mind to run on his food, he will become a glutton and beast at the cost of his soul." These charges, intended as indirect thrusts at, but not really applicable to, the gourmet, could only have been made by one known to live on black bread and roots, one whose gustative sensibility is blunted and who cares not for goodfellowship. Therefore he could not have realised the import of the judicious use of the senses in the selection and consumption of tasty, wholesome aliments for the preservation of the integrity of body and mind. Otherwise he would have known that the veritable gourmet—who always has a good cook—is never gluttonish but is a dainty eater who does not give more thought to his daily food than necessary to assure himself of the excellence of its quality, and who regards the moderate and reasonable gratification of appetite and taste as pertaining to human intellect, and the mere satisfaction of hunger as belonging to the beastly instinct. The gastrolater being

one who makes eating "an absorbing object of thought," who, in brutish style, devours large quantities of food, generally regardless of quality, does not become gluttonous for he is a born glutton.

The activity and interdependence of the senses are singularly well illustrated by the different pleasing sensations enjoyed during a feast given by an experienced amphitryon.

The visual sense is the first to be gratified. The moment the guests enter the refectory, their sight is gladdened by the brilliantly lighted and richly ornamented table, the floral decorations on the snow-white cloth, the bright metallic implements, the crystalline drinking vessels, the good taste displayed in all the appurtenances of the well-ordered festal hall, and the congenial company. A new delightful visual impression then comes with each service, throughout the repast, to heighten the pleasure of eating. The form and coloring of each platter, the artistic disposition of its contents, and the beauty of the plate on which dainty bits are served, all gratify vision and add to the pleasure felt in the deliberate degustation of the savory meats. The view through clear crystal of the amber hued mellow Xerés, of the rich Burgundy suggestive of liquid garnet, of the ruby of Bordeaux, of the topaz tinted Chateau Yquem, and of the myriad pearly beads ever rising to crown with foam a cup of the sparkling nectar of Aii, may well be counted among the many visual delights of such beatific revellers.

The tactile sense, so indispensable to all animated creatures, never fails to take cognisance, in the mouth, of the pungency, consistence and temperature of ingested aliments. Manual touch, too, is especially gratified by the smoothness of those shapely modern implements for cutting and those for breaking up the food and for conveying it to the mouth where its consistency is more exactly determined by the action of the tongue and teeth. The exquisite tactile sense of the lips and tongue's tip is either supremely gratified or painfully roused when the fork, spoon, or food touches these guardians of the mouth which are ever ready to give warning of the too high or too low temperature of liquids or solids. The thermic sensibility of the tongue and mouth was once shockingly realised in the case of the voracious Doctor Samuel Johnson at dinner in good company. Feeding and talking at the same time with little intermission, he crammed in greedily a large scalding mouthful of food which he forthwith disgorged in his plate, saying to a fair neighbor: "a fool would have swallowed that."

Certain aliments are enjoyed only when very warm and seasoned with pungent condiments. Tepid or cool they give no pleasing sensation. Vegetables are the more succulent and tasty when served very hot, notably the mushroom whose aroma thus heightened gives almost as much pleasure as its savor. The perfume of the truffle is always delightful even in cold pasties, but is completely developed only by

heat. Coffee infusion is most agreeable to smell and taste when served at very near the boiling point. Such aliments as raw mollusks are enjoyable only when very cold. The crispness of some of the cold *hors-d'œuvres*, so grateful to the dental tactile sense, is due in great part to the low temperature at which they are served. Crisp crusts also give a very pleasing sensation to the teeth. Some red wines, as the Burgundies, those of the Rhône and Gironde, and the heavy vintages of Spain, require a moderate degree of heat to develop their full aroma, whilst the light white wines as well as those of Xerés and Malaga must be cool to be pleasing to the tactile and gustative senses. All sparkling wines need to be very cold. Some northerly gourmets who are fond of very sweet sparkling wines prefer them cooled down to a fraction of a degree above the freezing point.

The olfactory sense, that chief detective, that Provost Marshal of the sensory brigade, gives warning of foul odors which are abhorred because of their association with bad taste, and signals the most delicate perfumes of savory aliments before they reach the mouth, and enjoys them during and after deglutition. It is clear then that the acts of gustation and olfaction are almost simultaneous, by reason of the close proximity of the end-organs of smell and taste. So far as they relate to gastronomy, Savarin believed smell and taste to be merged into a single sense; saying substantially that man tastes nothing without smelling it, and the nose acts also as an advanced

sentinel to challenge incoming unknown aliments. He gave some well-known examples of the correlation of the two senses, among which is—when the nasal membrane is in a high state of irritation from what is commonly called a cold in the head—taste is much impaired and often abolished while the trouble lasts. In such a case, although the tongue appears to be in its normal state, no savor is detected in what is eaten.

The just appreciation of the delicate *bouquet* of good wines is a source of very high gratification to this sense which so quickly discerns and so greatly enjoys it before, during, and after imbibition; this last enjoyment being styled, figuratively, the echo of the sensation. No true gourmet ever thinks of drinking Madeira or white Port except in the fragile “morning glory” glass, or sparkling wines in other than the shallow, clear Cyprian bowl; in both for the artistic form of the vessels, so pleasing to the eye, in all cases to get the fullest enjoyable effect of their aroma, and in the last, to feast vision with the rising bubbles and the expansive foam.

The memory of olfaction is worthy of special illustration although it is well known that the aroma of a wine may long dwell, as it were, in the mind of the *connoisseur*. An interesting tale, to this effect, has been told of a distinguished guest who, in discussing with his friends the merits of certain favorite wines, spoke warmly of the super-excellence of one of the Madeiras served from an unlabelled bottle and ven-

tured to tell when, where, and with whom he had tasted the same wine; giving the date of the vintage. Thereupon the host smiled and said that, only a few hours before, the so highly prized wine had been purchased for a small coin at a corner shop. So confident of his assertions was the guest that, after parting from the company, he went to the place indicated and bought the whole stock of several dozen bottles of the really valuable wine which proved to be what he had said concerning its characters, its vintage, and its original ownership, and afterward learned by what devious ways it had reached the spicery. Thus his memory of the tint, aroma, and savor of the wine was rewarded, and he loyally retained possession of this delicious beverage whose original owner had died leaving no heirs.

Professional wine-tasters use olfaction quite as much as gustation in their tests and do so by slow inhalations because probably they were told that the sense of smell begins in the upper half of each nasal cavity, and that the lingering of vinous fumes in this region of the olfactory cells and abundant twigs of the nerve of smell is essential to the right appraisal of their qualities.

The gustative sense, than which there is no more precious gift of the Creator to the creature, is cultivable to a high state only by man, even from the humblest beginnings. It is likely that the first taster, perceiving what is now called sapidity in an odorous object, after bruising it in his mouth, swallowed it

because good, and finding a second object malodorous and unsavory rejected it because bad or because it failed to cause the pleasing buccal sensation produced by the first. It may be said, therefore, that gustation or taste is the perception as well as the distinction of certain properties of ingested aliments. Perhaps a glance at the derivation of gustation and taste may help to a clear conception of the value of these terms; the one from *gustare* and the other intensively from *tangere* and formerly used synonymously with to test, to try, to feel, as appears when Hotspur says: ". . . Come, let me *taste* my horse who is to bear me like a thunderbolt," and when Toby Belch says to Cesario: "*Taste* your legs, Sir; put them to motion."

The French use altogether *goût*, while we have the two words gust and taste to convey the same idea or even different shades of meaning, and base thereupon our stock of qualifyers, etc.; thus from gust come gustation, gustative, gustatory, gustable, gustful, gustless, ingustible, disgustible, disgust, disgustful, disgusting, and from taste, tasting, tasty, tasteful, tasteless. Other expressions relating also to quality, such as sapidity, saporific, sapid, insipid; savor, savory, unsavory; flavor, flavoring, flavorless, etc., are in great request in gastronomy.

Strictly, to taste is to test, try, feel with the tongue any alimentary or other substance put into the mouth with a view of ascertaining whether sapid or insipid, good, bad, or indifferent; the perception of these

characters being seated in the gustative center of the brain whence is reflected the general sensation of pleasure or displeasure.

Taste, like many other words pertaining to alimentation, is much used figuratively, as in the expressions good or bad taste, or simply its want, in written or in spoken language, and in dress, deportment, art, etc.; the old adage, "*De gustibus non est disputandum*" being applied to both the original term and its figurative usage. For instance, an aliment which is agreeable to one individual may be repugnant to another. A particular work of art may give great pleasure to an uninformed gazer and fail to satisfy the æsthetic sense of vision of a good judge of such productions. Some forms or combinations of colors which are pleasing to the eyes of the multitude are often offensive to the few whose visual sense is highly cultivated. Certain odors are pleasing to some persons and displeasing to others, as in the case of meeting of an Athenian with a Spartan woman whose hair exhaled the penetrating stench of a rancid unguent shocking to the olfactory sensibility of the delicately perfumed Athenian woman whose refined essences were equally repellent to the Spartan woman, so they simultaneously turned away in disgust.

In gastronomy, taste requires long cultivation, and seldom reaches its maturity before the age of forty, despite refined home surroundings. Except, of course in the case of the fair sex, where is to be found the perfection of daintiness and veritable gourmetism

which is of the rarest occurrence in adolescent males. The hunger of youth is imperative and its cry is mainly for quantity. It is well known that many aliments disliked at twenty are relished at forty, and *vice versa*. The excellence of certain wines, such as those of Burgundy and of Madeira, is scarcely appreciated by the young who crave the sweet and sparkling. The gratification of the sense of taste gives the highest attainable pleasure only to the experienced gourmet who is wont to eat and drink, always in moderation, but with the greatest attention and reflexion; and remembers the Master's aphorism to the effect that "Those who feed to surfeit and tipple to saturation know not how to eat or drink."

The seat of the end-organs of gustation is chiefly at the base and sides of the tongue which are the regions of the caliciform papillæ and of their adjuncts the fungiform; the filiform papillæ, disseminated upon nearly the whole lingual surface, being purely tactile. However, the concurrence of the tactile and olfactive senses is essential to perfect gustation and to the full enjoyment of delicious aliments.*

Some experimenters have reached the conclusion that there are but two veritable savors; the sweet and the bitter, while others recognise three additional

* Besides ramifications of twigs from the glosso-pharyngeal nerve and the lingual branch of the trigeminal, the caliciform papillæ contain the minute gustative bulbs discovered in 1867, by Schwab and Löven. Thus the chain of specialising bodies in the end-organs of sense is complete, from the retinal rods and cones, the tactile and Pacimian corpuscles, the olfactive cells, to the organ of Corti in the ear.

savors, the saline, the alkaline, and the acid; but all reject the idea of acrid savors which really result from the mechanical action of acrid substances upon the tactile papillæ of the tongue and indeed upon the whole buccal membrane. They all very properly discard the so-called aromatic savor which belongs exclusively to olfaction.

Tasty aliments are often designated palatable, although the palate is passive as regards gustation; its office being purely mechanical. It serves as a firmly fixed surface against which the tongue bruises the food to express and diffuse sapid particles for quick action by the saliva without which there would be no gustation. The other parts of the buccal cavity are said to possess no more than tactile properties.

The only truly gustible aliments are those containing sweet, bitter, saline, alkaline, or acid principles. Hence the free use of condiments of such nature in good cookery, and of pungent condiments in moderation to stimulate all the papillæ of the tongue. Fats are gustible from their mildly saline principle but generally need an addition of salt or sugar. Bread without salt would be tasteless. Sweet and acid fruits are always enjoyable when sufficiently ripe. Nuts of divers kinds are liked on account of their bitter or acid principle, and their taste is often improved by a sprinkle of salt or sugar. Distilled water is insipid but rendered sapid by the addition of a trace of salt or sugar. Wines are gustible by reason

of the sugar therein contained; it is their aroma that gives the greater pleasure through olfaction. Very dry wines, with but a trace of sugar, act mechanically upon the lingual papillæ, and their ethers are enjoyed through the sense of smell. Rum is gustible owing to its sweetness. The love of cocktails and other equally injurious mixed drinks is because of their bitter, sweet, and acid ingredients. Beer would be insipid but for its contained lupuline or other bitter substance.

Taste, then, with its closely associated olfactory and tactile senses, may be regarded, gastronomically, as the special and general sensation of pleasure or displeasure evoked by the perception and specialisation of the temperature, succulence, savoriness, and perfume of aliments; and figuratively, as a judgment of the beautiful, the sublime, and the picturesque.

Since the coöperative influence of the tactile and olfactory senses upon gustation have been shown in the foregoing notes, it remains to be told how audition contributes to the sense of taste and to the pleasure of eating.

The auditory sense of diners is always attentive to the pleasing click of the knives and forks, is ever charmed by the musical gurgle of the beverages as they emerge from their slender-necked receptacles, and is enraptured by the mellifluous tones of the congenial guests. In former times, during drinking bouts, the gurgling of decanting wine or the bursting

of the foaming bubbles of ale not being as audible as the soldier liked, he contrived, to better satisfy audition, the clinking of the drinking vessels; and the ceremony is still observed. Iago's song tells of that custom which was very old even in the Elizabethan era.

"And let me the canakin clink, clink;
And let me the canakin clink:
A soldier's a man;
A life's but a span;
Why, then, let a soldier drink."

It is believed that good music, during a banquet, by its pleasing effect on the auditive sense, reflexively stimulates appetite and promotes conviviality. It was, probably, this notion that impelled the great among ancient civilised nations to keep their flute-players and other musicians, and even dancers, in constant action during convivial reunions; thus gratifying the senses of gustation and vision while catering for audition. Music seems to do more than charm the gourmet's audition since they believe that certain sounds, affecting the nerve which goes to the salivary glands, excite an increased flow of saliva so very indispensable to gustation. Here then the incident musical sounds serve to heighten the gratification of the gustative as well as the auditive sense, and offer a sufficient reason why, even in these modern times, musicians are so often kept in action during the period of deliberate degustation and thus check

conversation which is so fatal to the full enjoyment of delicate aliments. Besides their natural fondness for music and on account of its good effect on gustation the majority of gourmets have another reason to desire its introduction at banquets, for they know that the act of mastication, by causing tension of the ear-drum, permits a greater appreciation of certain notes. Remotely related to the gustative sense is the quick perception, ready specialisation, and exquisite enjoyment of delicate, varied, and harmonious musical sounds, which together have been designated the *savor* of sounds; and those endowed with this rare auditory faculty of thus savoring sweet sounds, are said to possess practically an additional sense. The true gourmet is ever as busy cultivating his senses as the athlete his muscles.

The last, the most brilliant of all the services at a grand feast, is ushered in with its luscious dainties, sweet ices, fragrant fruits, delicate cheeses, and foaming wines, to crown with glory the sensual delight of eating and herald the intellectual pleasure of the table stimulated and intensified by the slow imbibition of wee cupfuls of sable mocha infusion, by the sipping of the nectarean cordials from tiny crystal vessels, and by the leisurely inhalation of delectable nicotian vapors.

There is not a more beautiful illustration of the Creator's infinite wisdom than his endowment of man, for his preservation and happiness, with these wonderfully correlated and coördinated senses!

In closing, as in beginning, the citation is from the dear Master's aphorisms:

"The pleasure of the table is of every age, condition, country, and day; it may be associated with all other pleasures, and remains the last to console us for their loss."

III

THE REFECTIONARY AND ITS APPURTENANCES

"Let this serve for table talk."

Ancient and modern festal halls and their appurtenances merit so much more notice than can be given them in the faint outline of this brief sketch, that the reader is expected to supply the details needed to complete the picture.

Divers writers on deipnophily, in their very interesting expositions of the science of alimentation and the art of dining together with table manners and customs, say that in early European civilisation the refectory was a spacious hall in which were tables of rough, bare boards placed upon trestles; the seats being plain wooden benches, hence banquet to signify a convivial assembly; and that such was the hall styled *philition* where the Spartan *philitia* or *pheiditia* was served. They further say that, for a very long series of years, the Lacedemonians and Greeks, in their pristine simplicity, had sat at table to eat, but that after their Eastern conquests, becoming luxurious, they adopted the Persian custom of reclining on couches to enjoy the dainties served at the board; that later the Romans, in imitation of the Greeks, likewise reclined on couches while eating;

that neither in Athens nor in Rome does it appear that much attention was given to the decoration, ventilation, or illumination of the refectories, except in the great halls of wealthy epicureans; and that the much travelled Archestratus must have brought about, in Athens, some improvements in these particulars, as afterward in Rome probably did the renowned Lucullus whose ample dining halls were said to be airy, richly decorated, brilliantly lighted and contained splendid tables inlaid with ivory, tortoise shell, and other precious materials, or made of citron wood or of dappled maple.

After the degradation of Rome, semi-savagery was rife and table luxury ended, whilst grossness in feeding, in taste and in deportment prevailed, and the revival of rational epicurism did not occur until the beginning of the sixteenth century.

Modern writers who have described the banqueting halls of ancient England, where the knights and their followers were wont to feed on huge haunches of venison and quaff great tankards of ale, speak of the table as it was prepared for the daily refection during the thirteenth and fourteenth centuries, specifying: A bare board on trestles, a bench to sit upon, tankards for the ale, goblets for the wine, wooden plates for the food, the tranchoir of bread, the salt, the knife, the spoon. Such was the prevalent style of setting the table for a feast throughout Europe until the reign of King Charles IX when his mother Catherine succeeded in reforming table-dressing, at the French

Court, and made it correspond in character to the service of the delicacies which she required to satisfy true gourmetism. From that time, much more attention was paid to the refectory and its appurtenances, and during the seventeenth and eighteenth centuries many ornamental devices were introduced for the embellishment of the table and for the gratification of guests. But at this day, in the civilised world, the ornamentation of the refectory and of the table is very much simpler and incomparably superior in comfort and true elegance to all that was accomplished during and long after the enlightened era of the fourteenth Louis.

These preliminary outlines of the sketch naturally lead to a glance at the first garment used in England and France for the adornment of the table, namely, the napery; which, however, was used in Rome during the first century of the Christian era, as told by Martial:

“Let this woollen *cloth* protect your splended citron table. On mine a dish may be placed without doing harm.”

But the table cover was in use long before the Romans by their masters in gastronomy, letters, science, and art, as it appears in the “Sojourner” of Antiphanes:

“Hither I come and bring a table setter,
Who shall soon wash the *clothes* and trim the lamps,
Prepare the glad libations and do everything
Which to his office may pertain.”

Perhaps the earliest attempt, in the middle ages, to clothe the naked table was that made in the twelfth century when a woollen cloth was spread upon it to serve in part for wiping the diners' grimy hands. Much later, the table cloths were of silk variously colored and embroidered, and still later were made of white linen.

Small napery, for wiping the hands, was in use before the time of Domitian, and the fact is mentioned by Martial in the fifty-ninth epigram * of his eighth book: "The servants lose cups and spoons, and many a napkin is warmed in the secret folds of his dress." Hay's metrical version is as follows:

"He'll make the servants hunt for spoons; and clap
His napkin in his breeches, not his lap."

The first napkins used in France are said to have been given by the city of Rheims in 1380, to Charles VI on the occasion of his coronation. The table napkin, then regarded as a royal luxury, soon became a necessity and an ornament when suitably disposed upon the dining table, so the folding of napkins began to be viewed as one of the nice features in the art of decorating the table which, at length, was made so much of that in the year 1662 was published an elaborate treatise on the subject, with the title "*La Plissure des Serviettes.*" In that work, it is said, are given minute directions for folding napkins in scores of different forms representing particular vegetables,

* "On a one-eyed thief."

fishes, birds, hares, and other beasts. This task, in private families, was generally assigned to the butler who ever took much pride in the endeavor to surprise and amuse the guests by his excellent models of many forms of vegetable and animal life in white linen. In large establishments, this artistic work was confided to an expert who devoted to it nearly all his time.

This sketch will permit only a passing reference to the modern refectories and table dressing of the great clubs or of all the homes of the opulent and tasteful in Europe and America, with their brilliant electric illumination as contrasted to the air-fouling candle light or gas jet, or the smoky oil lamps of ancient times. But some of the appurtenances of these festal halls are such as to merit a little closer scrutiny.

Many of the sideboards, chairs and tables of the present time are superb monuments of highly artistic designing and skilful artisanship, often made of precious woods and susceptible of the highest polish, especially the table which is generally left bare until wanted for use when its smooth, glossy surface is protected by a layer of thick felt or of asbestos cloth over which is spread the richest damask napery. This snow-white texture is then very simply decorated with a few sparsely strewn green sprigs and pink flowers, which appeal pleasingly to the visual sense so often and so long before offended by the pretentious *pièces montées*, *épergnes*, *candelabra*, and other undecorative decorations, all of which sham ornaments only serving to encumber the table and ob-

struct the view of opposite diners. The other materials of adornment for the table, agreeable to sight, delightful to taste, useful and truly ornamental, are the cold *hors-d'œuvre*, and fresh and preserved fruits placed upon shallow silver, porcelain, or crystal receptacles suitably disposed amidst the green sprigs. On the right of each cover are placed the drinking vessels; in the center is a richly decorated plate, styled the "stand plate," which is not removed until the service of the fish; on the right side of this plate are the knives, and on its left are the forks, whilst the spoons are in front. The smaller napery, folded in divers attractive forms, each containing a tiny loaf, is placed on the stand plate.

Anent other dinner plates, a few words will suffice to suggest the accessories needed to complete this part of the picture. It is evident that some kind of plate serving as receptacle for food taken at table, has been in use from remote antiquity, if the specimens exhibited in museums are genuine. One of these was seen in the collection of archaic pottery of one of these museums. It is a neatly decorated earthen-ware object, in bright coloring and good design, of the form and size of an ordinary dinner plate, taken from the ruins of an ancient Central American city and supposed to be pre-Columbian. Some glass plates found in Cyprus are said to date back several thousand years. Such plates doubtless were made also by those skilful glass workers, the Sidonians of old. Metal dishes and plates were used

in early times at the tables of the wealthy and were of silver or of gold, elaborately ornamented, as were the spoons and goblets many of which were lavishly given away by profligate hosts to the guests at the close of entertainments. The baser metals too were largely employed in the production of food receptacles. Pewter plates are still to be found in old rural dwellings, and tin plates are in daily use in certain public institutions. Wooden plates were in general use even among the opulent during the fourteenth century and later. The modern thin wooden plates, thrown away after the meal, are often found very convenient to ruralising city bumpkins. Dinner plates of earthen-ware were unknown in France and England in the fifteenth century; the nobility using silver dishes and plates, and the common people placing their cut of meat upon a roundish slice of bread.

None but a lettered Mandarin is likely to be able to tell how long since the Celestial Empire began to produce vases and plates of porcelain. It is not much more than two centuries that Europeans contrived to make fine porcelain, but they have since excelled the Chinese in the form and decoration of plates and of other utensils; witness the exquisite products of Florence, Sèvres, Limoges, Vienna, Dresden, Berlin, Derby, Bristol, Plymouth, Lowestoft, Worcester, and Lambeth. American potters have lately entered the lists and will soon become fair competitors in the ceramic art.

The richness of decoration of porcelain plates in actual use among the affluent is such as to constitute the most attractive feature in the ornamentation of the table, as pleasing to the eye as it is charming to the mind. Grimod, in his interesting article on porcelain, said: "Of all the objects which contribute to the decoration of a table, porcelain is perhaps that which most agreeably flatters the eye, because to its extreme neatness are added elegance in form and brilliancy in coloring, to charm sight and enliven imagination."

Another enthusiast's view of the pleasing effect of beautiful porcelain upon the æsthetic of refined diners is here reproduced from Lady Morgan's sketch of a dinner prepared by the famous chef Carême at Baron Rothschild's villa.

. "The dining room stood apart from the house, in the midst of orange trees; it was an elegant oblong pavilion of Grecian marble, refreshed by fountains that shot in the air scintillating streams, and the table, covered with the beautiful and picturesque dessert, emitted no odor that was not in perfect conformity with the freshness of the scene and the fervor of the season. No burnished gold reflected the glaring sunset, no brilliant silver dazzled the eye; porcelain, beyond the price of all precious metals by its beauty and its fragility, every plate a picture, consortied with the general character of sumptuous simplicity which reigned over the whole, and showed how well the masters of the feast had consulted the genius of the place in all."

In thinking of cutting implements, there inevitably comes to the mind the idea of a sharpened stone with which the early man skinned the animals he had killed with a stick of wood, of the bronze knife with which his descendant in cunning and ferocity slaughtered beast and man, of the tempered iron weapon with which the next, more valorous, man overcame his neighbor of the bronze edge-tool, and of the keen sword and dague of the civilised warrior as his table cutlery. In the polite society of less than three hundred years ago each diner used his own pocket knife to cut up the food on his plate; the heavy cutlery being in the kitchen where the carving was done with large knives adapted to the purpose, but the carving, of a deer or a boar roasted whole, was often done on the table upon which the "*Chevalier trenchant*" would leap, do his work, jump off and disappear. Fine table cutlery was not in fashion until the beginning of the eighteenth century; but to the nineteenth belongs the achievement of simplifying the process of steel making on truly scientific principles. The cutlers of England, France, Germany, and America have ever since been able, at comparatively little cost, to supply the demand for the best table knives with ivory, mother of pearl, enamel, silver, or gold handles. Silver and gold fruit knives of the most exquisite designs are of much older date.

The fork is apparently a modern innovation, for it is not mentioned in the writings of early times, nor is it included in the specification of the useful objects

placed upon the dinner tables of the Barons of old, ending with "the knife, the spoon," without the least semblance of a suggestion of anything like a fork, which utensil seems to have been invented in Florence or Rome, and, as a novelty, brought to France by Catherine de Médicis. It is strange that such an indispensable implement to the table was not anciently suggested by Neptune's trident from which was probably evolved the *furca* used by the Romans as a weapon and also as an instrument of punishment. From this *furca* came the Italian *forcone*, pitchfork, and *forchetta*, little fork, and the French *fourche*, with its diminutive *fourchette*. The first forks were two-pronged and of wood or iron. Long afterward a third prong was added, and still later these forks were made of ivory, silver, or gold, with four prongs and of more graceful form. At present, oyster and fish forks of peculiar designs are made of the precious metals as are other sorts intended for divers purposes.

Concerning spoons something may be told besides the mouldy horse-chestnut that they were not evolved from the bill of the *ornithorhynchus horridus*, or of the duck, or of other spoon-billed fowl, but from a bit of wood like a Chinese chop-stick with the broadened end, or from a shovel-like wooden implement, such, probably, as that used by Turks in eating *pilau*, or from a shell, as its Latin name *cochleare*, spoon, implies. The well-known fact is that spoons have been in general use ever since the cunning mother of Jacob learned to make lentil purée, and perhaps

long before that event which she thought would be so advantageous to her promising son, for the contents of the flesh pots of Egypt, probably during many ages anterior to Jacob, had to be stirred and eaten with some kinds of ladles or spoons. Professor Maspero, director of the Cairo Museum, has catalogued spoons of horn, ivory, and other substances, some of which are supposed to have been used, many thousand years ago, for extracting unguents and perfumes from their receptacles. One of the archaic glass spoons unearthed in Cyprus has the precise form and size of the modern dessert spoon. It is clear, from the foregoing statement, that wood, horn, ivory, glass, iron, bronze, pewter, silver, and gold, have long been used in forming this implement so necessary for the service and for the ingestion of some fluid and semi-solid aliments.

Of the early use of drinking vessels, the writer will strive to adhere closely to the subject, and therefore will not begin with a history of the material universe and dissent lengthily lest he be in a similar position to that of the lawyer pictured in Racine's only comedy, "The Pleaders," wherein the Judge, after listening to the prolonged, irrelevant erudition of that attorney all about a stolen capon, said to him: "Sir, please pass on to the deluge." Nevertheless the writer is bound to say that, originally, man, not being possessed with any kind of drinking vessel, was wont to quench his thirst after the manner of beasts, but finding this inconvenient used his hand as a dipper; then had re-

course to a molluskan shell or some other concave object; and that it was very long before he discovered the properties of plastic clay and so produced the first sun-baked drinking cup. The writer will now pass on to the post-diluvian period and make brief reference to the ancient silver and golden goblets ornamented with rich gems; to the ornate Egyptian drinking cups of glass; to the exhumed Cyprian glass goblets, iridescent with age; to the crystal and myrrhine cups out of which the Romans drank their luscious Setine and Falernian wines; and lastly say a word on the splendid productions of the glass-blowing establishments of England; of France, where Baccarat sent forth such marvelous ware; of Bohemia; of Venice, where Salviati's works became so justly renowned; and of America, which has made such long strides toward the improvement of cast, pressed, cut, and engraved glass vessels, clear or tinted, and of the most graceful forms.

An electrically illuminated refectory with its comfortable chairs and ample table whose snowy napery is decorated with green sprigs and pink flowers, rich porcelain, brilliant glass and silver-ware, is a truly great joy to the visual sense of all guests, whose other senses are to be gratified in the highest degree in correspondence with the splendor of the ornaments which have so gladdened their sight, especially when the feast is graced by the presence of ladies, whose daintiness, cheerfulness, and spirited conversation add so much to the pleasures of the table.

IV

FRAGMENTS ON THE EVOLUTION OF COOKERY AND GASTRONOMY

"The destiny of nations depends upon the character of their diet."

Embrionically an aquatic being, man was wont to live near the shores of lakes or of streams from which he could assuage his thirst after the fashion of his poor relation the four-footed beast. His aliments were simple, but fairly varied. The first edible objects that attracted his attention were probably mushrooms, which are so nourishing as to have been commonly called vegetable beef by modern rustics. Until the sylvan man found the security of a cave, he necessarily led an outdoor life; climbing trees by night for protection against predacious beasts, and descending by day to procure food and drink. His nails were hard and long, fit for digging up the truffle discovered for him by a glutinous, grunting, pachydermatous relative. After long observing the methods and apparent delights of this bulbophagous purveyor, he added the newly found bulb to his diet of more accessible fungi, grasses, roots, nuts and sweet fruits. Thus, for ages before he became ichthyo-phagous, he was a gastrotic lachanophagist. Being migratory by nature and adventurous by inclination,

for lack of the better means of transportation evolved since his time, he followed on foot and on terra firma, the course of the smaller streams to the valleys of the great rivers, and finally reached the sea coast where he was able to add mollusks, crustaceans, and some of the larger fish to his meagre fare. Having always tasted in the raw state the animal food obtained from the lakes, the rivers, and the sea, he began to experiment with the flesh of small warm-blooded beasts, which for a long period he ate raw.* He had already made weapons of offense and defense, as shown in the portraiture of Haeckel's man.

In time, fire was discovered, in all likelihood by an accident occurring to a small boy, the scion of a lineal descendant from a far ancestor of the Neanderthal man, cousin of the first Spy man; this ancestor having ascended from *pithecanthropus erectus*,† who

* The cannibals of the South Sea Islands originally ate their "long-pig" in the raw state—"long-pig" being human flesh and "short-pig" pork. Raw flesh of different beasts is even now eaten, not only by savages but by rustics of several European nations. Wadd relates that Calif Merwan II could never approach a sheep without wrapping his hand in the corner of his robe and tearing out the kidney, which he instantly devoured, and then called for a clean habit. When he died ten thousand greasy vests were found in his wardrobe.

It is recorded that Richard Cœur de Lion, being ill, longed for a dish of pork, and that, as none could be obtained, a young Saracen was cooked and served to him as roast pig, which he greatly enjoyed, without having discovered the fraud, and was ever after very fond of roast pig.

The heart of the murdered Maréchal d'Ancre, prime minister of Louis XIII, having been cut away, was thrown among the people, several of whom seized and devoured portions of it in the raw state.

† *Pithecanthropus erectus*.—In September, 1891, Dr. Eugene Dubois, a surgeon of the Dutch troops stationed in central

sprang from the X generation—in progressive scale of evolution—of chimpanzee who ascended from a distant successor of orang who is a far away, erect and aristocratic relation of gorilla, who . . . That irrepressible small boy—the homologue of the mischievously enterprising small boy of to-day and of his congeners forever—while playing with two sticks of dry wood found that they soon acquired a pleasant warmth which, however, increased very rapidly with friction, and, to his amazement, caused ignition of the tinder which burned his hands; the absence of superfluous garments accounting for his escape from incineration. (His was the first case of burn to be recorded.) He then quickly flung away in affright and pain the enkindled sticks, which caused a conflagration in the brush that carbonized the smaller quadrupeds and converted the larger into roasted venison which some elder savages found to be toothsome. Such, doubtless, was the earliest beginning of cookery. Later attempts, on a seemingly rational basis, were made, judging from the reports of explor-

Java, found in the left bank of the river Bengawan, embedded in rock one meter beneath the level of the lowest water mark in the dry season, a molar tooth; one month later he discovered, on the same plane of this stratum, a cranium; and nearly a year thereafter, a thigh bone, and finally another tooth; all belonging, he said, to the same animal which he linked between the gibbon and the first Spy man, and which he named *pithecanthropus erectus*. Attention was called, in America, to Dr. Dubois' discovery of this ape-man or man-ape by the late Professor O. C. Marsh, who published two interesting papers on the subject; the first in the February, 1895, number of the *American Journal of Science*, and the second in the June, 1896, number of the same Journal.

ers of cave dwellings. Other explorers assert that quasi systematic cooking of food was practised by remote ancestors of troglodytes not long after the accident that happened to the aboriginal promethean *gamin* who invented fire, was a roaster by chance and consequently the precursor of all cooks, on whose escutcheon he should be represented in the act of rubbing his two sticks. . . .

Savages and semi-civilised tribes still feed on raw mushrooms, acorns, nuts, dates, and other fruits, and resort to cooking only when they are able to secure the larger game, then they feed to repletion like the wild carnivorous beasts. . . .

Since beasts feed, men eat, but men of genius alone know *how* to eat, the science of gastronomy belongs to the highest state of civilisation, and seems to have arisen in the Orient. . . .

How much the Chinese, Hindoos, Assyrians, or Egyptians* may have contributed to early deipnosophic lore is not known to ordinary mortals, but perhaps the question is answerable by the pandits in Oriental history, linguistics and customs. Several ancient and modern knights of the quill have, however, asserted that the Greeks of Attica gleaned from

* "When the Egyptians made an expedition against Ochus, King of Persia, and were defeated, and the King of the Egyptians taken prisoner, Ochus treated him with great humanity, and invited him to supper. There was a very splendid preparation made; the Egyptian laughed at the idea of the Persian living so frugally. 'But if you wish,' said he, 'O King, to know how happy kings ought to feast, permit those cooks, who formerly belonged to me, to prepare for you an Egyptian supper.' . . . Ochus was delighted at the feast. . . ." (Athenaeus, Book IV).

the Persians their notions of luxury and especially of better cookery, about which Archestratus wrote a poem bearing the title of *Gastrologia* or *Gastronomia*, now sometimes called the Greek *Almanach des Gourmands*, but lost among the many literary treasures that have perished through the vandalism and savagery of the illiterate.

The only knowledge extant of the writings of this Archestratus is derived from Athenæus, the great compiler of Greek and Roman deipnology.*

Prior to the Persian wars, Greek fare was plain and even gross, judging from the early history of the nation and from the Homeric and other writings. During the time of the republic "an Athenian feast was regarded by neighboring nations as a homely entertainment," and it is said that Pericles and other great men, when meeting at a friend's house, were each followed by a slave bearing provisions for his master's use—a veritable picnic. By the by, the origin of the term picnic was supposedly traced to the facetious Athenian *gamins* by a castaniculturist of the Joe Miller character and literary acumen, who did

* For his poem on gastronomy, Berchoux seems to have received the inspiration from what he could learn of Archestratus' work through Athenæus, the Greek grammarian, native of Naukratis in lower Egypt, who flourished during the third century of the Christian era, and of whom Bayle speaks as follows: "He was one of the most learned men of his time; he had read so much and remembered so many things that he could justly be called the Varro of the Greeks. Of all his works there remains only the one bearing the title of *The Deipnosophists*—the sophists at the table—in which he introduces a certain number of learned men of all the professions, who discourse of an infinity of subjects at the festive board of a Roman citizen named Laurentius."

not seem to be aware that those Greek feasts for which each guest furnished his share of the comestibles, bore the name of *eranos*, i. e., picnic. Nevertheless, here is the interpretation of the would-be philologic chestnut gatherer: "Pericles had a slave, a native of Nicomedia, known to have a sour disposition and a bitter tongue, on which account he was nicknamed the picrous Nicomedian. When the master sallied forth to some feast, accompanied by his slave, the street urchins of Athens, who had little respect for rank, less for age, and none for name, were in the habit of saying, 'there goes old Peric with his Pic Nic carrying grub to the feast.' In time, whenever each guest conveyed his share of food to a meal, this feast itself came to be called a picnic, just as the term banquet is now applied to a feast, although originally *banquette* was the small bench on which the guests sat."

The Lacedæmonian *kopis* differed from the *eranos* regarding the source of supply of the food and the character of the guests. This *kopis* was an officially provided feast at the expense of the city; all, even sojourning foreigners, were invited to take part in the feast in which no other than goat's meat was served, each guest receiving a little loaf made of meal, oil, and honey, a newly made cheese, a slice of paunch, some black pudding, beans, sweet-meats, and dried figs. The *aiklon* differed from the *kopis* as to the source of its supply which was individual and not official. It consisted in the distribution of loaves

of bread and slices of meat; an attendant following the servant who distributed the portions, and, proclaiming the *aiklon*, gave at the same time the name of the host. . . . The dessert of the *phiditia*—the common supper of the Spartans—was called the *epaiklon* and consisted of meal steeped in oil, sweet-meats, etc.

By their wars, the Athenians enriched their native stores with exotic germs of knowledge and civilisation. With this civilisation came great luxury which could be supported only by the wealth they acquired from vanquished enemies. . . .

The Romans, who emulated the Greeks in some of their learning, few of their virtues, many of their vices, and all of their luxury, were never gastronomes such as were the refined Athenians, but relied more on the quantity than on the quality and delicate preparation of aliments. They copied servilely the Greek orgies, and their banquets consisted of a vulgar profusion in meats as well as wines, and those wines were generally sophisticated. Both Greeks and Romans were in the habit of mixing their wines, not only with honey, but with spices, with the juices of aromatic herbs, and with other substances.* . . .

Certain foreigners, crassly ignorant of this coun-

* A drinker of unmixed wine was called by the Greeks *acrato-potes*, just as now a drinker of raw liquor, he who drinks his "two fingers" of "whiskey straight," is called a soaker, a toss-pot, or a tank.

try's customs, having sneeringly attributed the invention of mixed drinks to the Americans, it is high time to traverse their gratuitous assumption. Besides, the mixed drinks of America are assuredly more palatable than could possibly be to us, anything like the ancient mixtures of wine, honey and spices, or the modern concoctions wrongly styled American drinks and served at European *cafés*. There is not the least adumbration of a doubt that mixed drinks similar in effect to mulled-wine, sherry-cobbler, sangaree, vermouth, absinth, mint-cream, anisette, küm-mel, curaçoa, maraschino, chartreuse, Benedictine, and other cordials, brandy-smash, gin-phizz, whiskey-sour, John-Collins, horse-neck, eye-openers,* cocktails of brandy, gin, or whiskey, mint-julep, punch, Tom-and-Jerry, spiced-rum, hot apple-toddy, egg-nogg, and many other compounds of like character, were in great vogue long ages before the most remote ancestors of father Christopher, the discoverer, and Vespuccio, the pirate, had undertaken to teach their grandsires the ancient art of ovi suction. . . .

A feast without intellectual converse and witticism must be dull in the extreme and bear a close resemblance to the beastly feed of savages. The ancients were so attentive to the details conducive to conviviality that, besides story telling, they introduced vocal and instrumental music, and even dancing as

* Marcus Aufidius Lurco was surely one of the early advocates of the "eye-opener," for Horace has it that

"Aufidius first, most injudicious, quaff'd
Strong wine and honey for his morning draught."

parts of the entertainment. During their feasts the Athenians often discussed the derivation of words, among other things, and some of them were especially fond of punning upon these words (the punsters, though tolerated, were not in good intellectual odor) and of relating humorous anecdotes of which they had an abundant fund. This habit of word study, indulged by men of culture and leisure, seems to have been one of the chief factors in the purification of Attic Greek. However, despite the intellectual part of Grecian banquets, which should have sufficed for rational amusement and for preventing evil proceedings, the wealthy too often descended to a degree of debauchery which has left an indelible blot on the character of that once great nation. At some of the banquets, hired courtesans danced in a state of nudity in presence of the drunken guests. Athenæus gives a full account of such an orgie during the marriage feast of Caranus, a wealthy Macedonian. Since history has always been known to repeat itself, it may be remembered that such a scene was enacted not very long ago in a megalopolis, the morals of whose denizens are not below the general average.

The private feasts which succeeded the frugal *phiditia* of the early Greeks were often on a grand and extravagant scale in imitation of the Persian banquets. The wealthy Persians were wont to celebrate their birth-days by feasts, at each of which were served

an ox, an ass, a horse, and a camel, roasted whole. This clearly proves the modern barbecue *—an abbreviated transmogrification, by the by, of *de la barbe à la queue*, from the beard to the tail—to be a very old and gross way of entertaining, a sort of gormandising vandalism.† There is no knowing where the Persians themselves learned the trick of roasting large animals, unless it were through the legend of the prehistoric lad who set a prairie on fire and smoked and grilled all, both great and small. . . .

In speaking of the extreme luxury of the Persians, Xenophon tells of men who travelled great distances to find pleasant food and drink for the King, and of ten thousand of his subjects who were always busy contriving new and nice dishes for him; besides, he offered prizes of large sums of money to those who would invent new pleasures. Despite the magnificence displayed in the ostentatious kingly banquets, there sometimes seemed to be method in this splendor and even perhaps some economy, for among the thousand victims sacrificed every day for a feast, there were many horses, asses, camels (probably disabled animals), oxen, stags, sheep, ostriches, geese, and cocks; a moderate portion being served to each of the King's mess-mates, so that there was no waste. . . .

* This is said to be an absurd bit of pseudo-philology. However that may be, *si non vero e ben trovato*, for it is quaintly humorous.

† Prince Henry (Henry IV, part I) speaks of fat Jack as "that roasted Manningtree ox with a pudding in his belly." . . . It was apparently the custom at that time to serve a roasted ox at the Manningtree fair.

This record of the Persian fondness for horse and camel eating may prove interesting to those who remember the abortive attempt, made about forty years ago, to introduce hippophagy in this country as an economic measure. To the Yankee this was suggestive of glanders, anthrax, actimycosis, and other vile pestilences, and his vision, olfaction, gustation, and digestion, unlike the Persian's, rebelled against any dainty dish having a horsy odor or savor, such as horse-tail soup, a horse rib roast, collop, or steak, or a *filet chevalique aux champignons*. The French, however, were glad enough to devour spavined, farcied, and emaciated steeds during the siege of Paris and to eat even worse kinds of flesh.* . . .

The hippophagic proposition did excite many sardonic horse laughs with more than ordinary facial spasms followed by no little pharyngeal disturbance, when a learned essay on the subject was perused by Castanish gourmets. By the by, since the horse is not a laughing being owing to absence of the necessary muscle and nerve elements—a horse laugh can in no way be connected with that amiable, friendly beast, for it means precisely a hoarse laugh; horse and hoarse having long been used indifferently to express the adjectival idea of the laughter of an individual who might at the time be suffering from laryngeal distress, who could, if he would, laugh hoarsely, or

* Hippophagy is now common on the continent of Europe, and has of late years been reintroduced into our country to supply some foreign immigrants of the poorer classes.

who, perchance, should have a naturally hoarse voice.

Herodotus says that the Greeks who entertained Xerxes and fifteen thousand men of his army at supper were all utterly ruined, and to one of them, Antipater, such a meal had cost four hundred Attic talents—equal to four hundred thousand dollars, modern coinage. Ephippus writes that when Alexander the Great gave an ordinary supper to a few friends, sixty or seventy, the banquet cost one hundred minæ—equal to eighteen hundred dollars; about twenty-six dollars for each individual. Cleopatra gave Antony an entertainment with all the dainties of the time, served on golden dishes inlaid with precious stones; all other appurtenances being in keeping with her ideas of splendor. When Antony expressed astonishment at the magnificence displayed, she presented him with all the golden dishes and goblets, and invited him to sup on the next day when she prepared a much more sumptuous feast for him and his officers and friends, again giving them all that was on the table.*

Some of the givers of banquets in ancient times showed largess by presenting to underlings not only the food that was not consumed, but the dishes, goblets, and other utensils. But often, particularly when common soldiers were among the guests, many things, not given, disappeared. This prestidigitative tendency is not very uncommon even in the present

* For one of these feasts a roasted ox was served.

time; although the individuals of that ladronic species are not many. Nevertheless cigarettes, cigars, sterling forks and spoons do occasionally find their way into the recesses of the habiliments of these pampered cleptomaniacs.

Much more time and space would be required, even to make only brief allusions to the many banquets of old that are described by Athenæus alone, than can be devoted to these prolegomenary items, the real purpose of which has been to trace the progress of gastronomy from the moment of the discovery of the effect of fire upon alimentary substances to the use of electricity in cooking; from the period when man lived on nuts and roots to the instant of the invention of the last dainty dish; from the time when, in imitation of the beast, he drank water directly from its source, to the day when he luxuriously sipped the most delicate wine from the frailest of Salviati's glass.

Gastronomy as a science does not seem to have begun until the time of the Syracusan deipnographic poet, Archestratus, who first used the term and created a school of gastronomy. His disciples soon spread his admirable principles among the elect of civilised nations. The masses never could become and are never likely to be gastronomes.

The modern gastronome has often been called epicurean as a sort of term of reproach, implying undue luxury and license, or even debauchery. It is,

however, well known to scholars that although Epicurus believed the *summum bonum* of man's life to be pleasure, he evidently meant *rational* pleasure, for, as says one of his biographers, "he was endowed with sublime wit and profound judgment, was a master of temperance, sobriety, continence, fortitude, and all other virtues, and was *not* a patron of impiety, gluttony, drunkenness, luxury, and all kinds of intemperance, as the common people believed him to be." The same apologist in speaking of self immolation in case of great bodily suffering, says: Epicurus, "leaving others to become examples of that rule, with admirable patience and invincible magnanimity, endured the tortures of the stone in the bladder, and other most excruciating diseases for many years together, and awaited till extreme old age put out the taper of his life." . . . He surely was not favored with euthanasia for which so many mortals pray! Epicurus, the friend of Archestratus, was a gastronome, a deipnophilist, in the sense that he loved to enjoy the good things of this earth, but in moderation. . . . True gastronomes commit no excesses.

. . . Gastronomy, deipnophily, should never be confounded with *gastromania*, *gastrolatry*, *deipnolotry*, *polyphagia*, or *sybaritism*, any more than *oinophily* and *oinosophy* need be confounded with *polyoinia* or *oinolatry*. . . .

The debauched glutton is never particular about the kind or quality of food and drink; quantity only, if it can be obtained gratis, will satisfy his morbid

craving. The typical polyoinic and gastrolatric parasite is tersely characterized by the iambic Archilochus as follows:

“Faith but you quaff
The grape’s pure juice to a most merry tune,
And cram your hungry maw most rav’ously,
And pay for’t—not a doit. But mark me, Sirrah!
You come not here invited as a friend.
Your appetite is gross; your god’s your belly;
Your mind, your’ very soul, incorposed with gluttony,
Till you have lost all shame.”

Such is Bailey’s metrical version of the satyre.

Some modern bards, too, have recorded their protest against excess and their advocacy of pleasure in moderation; thus Pope has it that

“Pleasures, or wrong or rightly understood,
Our greatest evil, or our greatest good.”

And Byron:

“Though sages may pour out their wisdom’s treasure,
There is no sterner moralist than pleasure.”

Savages take only one meal each day, or when they can get it, but nearly all the civilized nations have long been in the habit of taking four, five, and even six daily refections; two of these in the morning, one at about noon, one in the afternoon, one in the evening, and sometimes a sixth late at night. The first breakfast in the rural regions of almost all countries is generally at daybreak, the second is taken in the

fields or about at eight o'clock, while the principal repast is at noon, and the supper at sundown.

The first morning meal was called *acratismos* by the Greeks and consisted of crusts of bread soaked in pure wine. The Roman *prandiculum*, a very light meal, was often taken at an early hour, so is that indulged in by tropical and other nations, comprising a small cup of black coffee and a biscuit, taken on rising or even in bed. A meal taken in haste is by the vulgar called a snack, for they snatch any morsel that may be at hand and eat it hurriedly.

The second morning meal was called *ariston* by the Greeks and is the counterpart of the Roman *jentaculum*, of the Italian *colezione*, of the Spanish *almuerzo*, of the French *déjeuné à la fourchette*, of the German *frühstück*, and of our breakfast.

The third or noon meal was the *deipnon* of rural Greeks and the *prandium* of the Roman people. It is the *pranzo* of the Italians, the *refaccion* or *comida de medio dia* of the Spanish, the *dîner* of the French peasants, the *mittagessen* of the Germans, and our luncheon (the English *tiffin*) which, a wit says, is "a base ingratitude to breakfast and a premeditated insult to dinner."

The fourth or afternoon meal was the *esperisma* of the Greeks, corresponding to the *merenda** of the Romans and modern Italians, the *colacion* of the Spanish, the *gouter* or *gouté* of the French, the *nach-*

* *Merenda*, from *meridies* (Plautus) because it was originally a mid-day meal.

mittag-essen of the Germans, and our collation or five o'clock tea. *Collatio* was employed by medieval monks to denote an assembly for the reading of holy writ after the evening meal and was subsequently applied to the meal itself.

The fifth or evening meal was the *deipnon* of urban Greeks, the *prandium* of the Roman knights, and is the *desinare* of the Italians, the *comida* of the Spanish, the *dîner* of the French, the *dîner* of the Germans, and our late dinner.

The sixth or night meal was also called *deipnon*,* or, when a sumptuous feast *estiamâ* by the Greeks it was the costly *epulum*, or the plain *cæna* or *cena*, the *cenula*† (Cicero), the *cena brevis* (Horace), the *cena lautissima* (Pliny, Jr.), of the Romans, and is the *cena* of the Italians, the *cena* of the Spanish, the *souper* or *soupé* of the French, the *abendessen* or *nachtessen* of the Germans, and our late supper.

It is remarkable that the Greek language, so rich in words, should not have possessed more special terms to designate the different and differing repasts. The first, *acratismos*, clearly indicates that the essential part of that breakfast is pure wine; but the second, *ariston*, is applied to the mid-day meal as well as to the breakfast; whilst *deipnon* was used for all the meals, but eventually for what is now known as the late dinner. The Romans, too, used the one

* After supper came the symposium or drinking bout and orgie.

† The *petits soupers* in vogue during and after the reign of Louis XIV may have been suggested by the *cenula* of Cicero.

term *prandium* for all their meals, but finally to denote dinner. The *cena* was at first taken at noon, but afterward at night. The modern dinner from *disnare*, a contraction of *disjejunare*, to break a fast, is used quite as arbitrarily as were the ancient terms, for dinner is a refection which may be in the morning, at noon, at night, or at any moment that is judged necessary to cease fasting. The savage like the wild beast eats when he is hungry or when he can obtain food; civilised man every four, five or six hours. . . .

The number and the hour* of meals must vary even in the same country to be in accord with the occupation or to suit the convenience of different classes of a community. The following anecdote may serve as an illustration:

After his first term of service, a legislator from a distant part of the country, on returning to his fireside, was closely catechised by his youthful son and heir, concerning the climate of the District of Columbia, the character of the public buildings of Washington City, the state of health of the President and his family, and the nature of the habitations and habits of the denizens of the Capital. Among the scores of queries were the following: At what hour do the people dine? At noon. And the M. C.? At 1 P. M. And the Senators? At 2 P. M. And the Supreme Judges? At 3 P. M. And the Cabinet members?

* One of the alleged reasons for taking the principal meal late at night among the ancients was based upon the belief that "the moon promotes digestion, since it has putrefying properties; digestion depending upon putrefaction."

At 5 p. m. And the President? The President—the President—oh, he does not dine until the next day. Toward the close of the last century a humorist said that the Parisians, by dint of retarding their dinner hour, will end by dining on the next day.*

These "chestnuts" were very old fifteen hundred years ago, only the places and names have often been changed as demanded by circumstances. . . .

The deipnophilist is a lover of good dinners. The gastronome is a deipnophilist who has a profound knowledge of good cheer. An accomplished gastronome is a *gourmet* in its broadest sense, a deipnoinosophist. Formerly the term *gourmet* was employed to signify exclusively an oinosophist, a wine-taster able to pronounce quickly upon the age and quality of any vintage, but modern deipnophilists apply the word *gourmet* to him who is well versed in the qualities of food as well as drink. The French occasionally,

* In the fifteenth century, the dinner hour, among the French nobility, was at eight in the morning. The King, Louis XII, afterward changed it to mid-day. The courtiers, however, dined at nine or ten A. M., and supped at five or six P. M. This custom was observed also during the reign of Francis I, as shown by the following verses of an old poet quoted in the *Nouvel Almanach des Gourmands*, 1827:

"Lever à cinq, dîner à neuf,
Souper à cinq, coucher à neuf,
Fait vivre d'ans nonante-neuf."

Another change in meal hours occurred in the reign of Henry IV, when dinner was at eleven A. M., as it was also in the time of Louis XIV, while under Louis XV the dinner was at two P. M., and this observance was continued until the revolution, when breakfast was at nine and dinner at four.

instead of gastronome and gastronomie, use the expressions *gourmand* and *gourmandise**, but these terms are translatable only into gluttony and glutton, which are never tolerated by true *gourmets*. Savages are not and cannot be gastronomes, neither can nomadic or semi-civilised tribes be gastronomes. Modern rustics are not gastronomes. Young urban adults are not gastronomes because their minds are directed toward other channels of learning and their activity demands quantity rather than quality of aliments. The science of gastronomy is acquired only by mature men after long experience, and implies a thorough knowledge of the quality of beverages and other alimentary substances and of cookery. Therefore the true gastronome should be versed in natural history, physics, organic chemistry, and domestic and political economy, each playing its part in private as well as in public feasts. . . .

* Deipnophilus suggests the term *gourmetism*—in French *gourmetise* or *gourmetisme*—to take the place of *gourmandise*.

V

ANCIENT AND MODERN BANQUETING

"The discovery of a new dish does more for the happiness of mankind than the discovery of a star."

Although the evolution of alimentary science and culinary art was indicated in the preceding essay, it seems proper that a few additional notes on the subject appear at the beginning of this disquisition, and although the definitions of science and art have been reduced to two words each, i. e., to know and to do, it may be said that alimentary science is the theoretical knowledge of the properties and of the preparation of edible substances, and that culinary art is such masterly skill in the treatment and coction and service of these substances as to render them pleasing in a high degree to the senses of consumers.

There is good reason to believe that alimentary science was evolved from observation of the dietetic habits of lower animals. It is likely that, originally, man lived on materials similar to those which he saw the more docile of the herbivora in the act of eating; that incidentally he tasted the raw mushroom and liked it, quenching his thirst from the turgid udders of a mother ewe; that he further varied his diet by learning, from other animals, the uses of divers grasses, bulbs, grains, nuts, and sweet fruits; and that he

continued to live as a strict vegetarian with dilated intestines and a big belly until he became acquainted with a few more of his co-denizens of the plains and forests, particularly the ichthyophagous and sarcophagous beasts from whom he learned to devour fish and flesh *au naturel*. This habit was undoubtedly transmitted to many generations of men down to the South Sea Islanders, who liked short-pig but regarded missionary long-pig raw as the greatest of relishes. Even at the present time many men prefer to eat raw, heated, sun-dried, or smoked rather than cooked meats. Such consumption of flesh seems more like a perversion of gustation than an evidence of savagery. Savarin gives the following examples: When certain sportsmen—who are always provided with salt and pepper—happen, in the month of September, to kill fat figpeckers, they pluck and season them, and each fastens to his hat a bird so prepared and after a suitable time eats it; declaring that thus sun-cooked it is very much better than fire roasted. A Croatian cavalry officer, dining with him in the year 1815, said: “There is little need of so much preparation as you make here for me. When in the field we feel the pangs of hunger, we kill the first beast at hand, cut out a piece of its flesh, season it with salt which we always have in the sabretasche, place it under the saddle of the horse, mount, gallop a while, and then, with this meat, regale ourselves like princes.”

The facetious Samuel Butler told of the common diet of Huns in these few lines:

" And though his countrymen the Huns,
Did stew their meat between their bums
And th' horses' backs o'er which they straddle,
And every man ate up his saddle." *

Assuming this theory to be correct, it follows that the earliest cooks were roasters. Such perhaps were the thoughts of Savarin when he paraphrased Cicero's saying, "*Nascimur poetae, sumus oratores*," we are born poets, we become orators, into "we become cooks but are born roasters." The too frequent realisation of the fact that many good cooks are bad roasters and *vice versa*, has long been a cause of great vexation of spirit and of rank offense to the gustation of true gourmets whose gorges rise in rebellion against over-done roasts and ill-concocted and badly served aliments.

It is clear that man long remained in ignorance of the art of cookery, whose evolution unquestionably was from the accidental discovery of the burning property of fire; the roasting or, per (mis) chance, the carbonisation of flesh exposed to the action of great heat having been one of the first effects observed.

It can scarcely be told how long man continued to live on raw food, on roasts and grills, or on parboiled meats before he learned how to make soups and stews. The cooking of food among the early Greeks was generally the office of slaves, but on special occasions the master gave particular attention to the preparation and service of the meats. A fair example

* Hudibras, Part I, Canto ii, lines 275-278.

is found in the Iliad where it is related that, a great fire having been kindled, Achilles himself made ready and roasted the spitted meats and carved and served them to his Trojan guests, whilst Patrocles distributed the bread.

The boiling of food does not appear to have become a part of cookery until the action of hot water upon animal and vegetable substances was revealed, in all likelihood, by the accidental fall of an animal or of a delicate plant into the pool of some hot spring. It was probably after observing a marked change in the appearance, consistence, and taste of the scalded animal or plant that man used the artifice of filling a gourd with water and placing it on hot embers to secure full ebullition. But the speedy destruction of the inflammable gourd must naturally have induced that embryonic *chef de cuisine* to coat the next gourdish utensil with plastic clay and eventually to construct out of pure clay all the vessels designed for this sort of cookery. From these primitive experiments probably was evolved the artistic pottery which ornaments the modern palaces. The Hindoos of past ages were such lovers of boiled aliments that they styled their cooks soup makers, but this sort of cooking was rare amongst other nations notwithstanding these very early beginnings and the biblical record of the flesh pots of Egypt, and of self denying Jacob's purée of lentils. Speaking of pottages it may be interesting to note the result of the researches of the erudite hellenist Madame Dacier who said that

she had not been able to find the slightest reference to the boiling of meat in any of the Homeric writing. This view, however, has been contested by the assertion that there is, in these Homeric compositions, very distinct reference to the boiling of food. . . .

It is well known that the higher development of culinary art arose in Persia, and that it was from the luxurious Persians that the Greeks got their best notions of cookery and of banqueting which they imparted to the Romans who soon disseminated the newly acquired information throughout their possessions. But compared to modern banquets in the character of the food, its preparation, and its service, and in the quality and quantity of the wines, the best of the Grecian and Roman feasts were crude, coarse, vulgarly profuse, and needlessly extravagant; almost always ending in shameless debauchery. These orgies were long indulged by gluttonous revellers despite the good example given by Mithacus, Numenius, Hegemon, Philoxenus, Actides, Tyndaricus, and, in the time of Pericles, by Archestratus—author of the lost poem on gastronomy and the art of giving a banquet—who had visited many distant parts and countries in quest of information relating to alimentary science and culinary art. . . .

Roman, like Grecian luxury, the result of conquest, was carried to the greatest excess among the wealthy. It was in the time of Sulla that Lucullus and Hor-

tensius became so noted for their extravagant feasts in which was displayed the most reckless expenditure of ill gotten sesterces; two of the most costly dishes consisting one of the brains of five hundred peacocks, the other of the tongues of as many nightingales. Cleopatra's sentimental pearl cocktail though no more ridiculous in extravagance than the brain and tongue ragouts, is offset in absurdity by the hundred pound note eaten in a sandwich by a lady out of contempt for an elderly adorer who had laid the note on her dressing table.

It was early in the first century that Apicius squandered the equivalent of five millions of our dollars for the maintenance of his kitchen and finally poisoned himself lest he starve to death on a remaining million. Martial tells in a few words the story of that deluded Roman's profligacy and death:

"You had spent, Apicius, sixty millions of sesterces on your belly, but you had still left a loose ten millions. In despair at such a reduction, as if you were condemned to endure hunger and thirst, you took, as a last draught, a dose of poison. No greater proof of your gluttony than this, Apicius, was ever given by you."

Caligula, in his short reign, is said to have been as great a spendthrift as his predecessors and to have expended a sum equal to fifty thousand dollars for a single banquet. In the beginning of the third century the deboshed guzzler Heliogabulus gave a supper which cost one hundred thousand dollars. . . .

A mixture of Roman civilisation and barbaric profusion, says Baudrillart, signalises the feasts during the early centuries of the middle ages. Sidonius Apollinaris, speaking of the repasts of Theodoric II, King of the Visigoths, affirms that in those feasts there was a union of Greek elegance and Gallic abundance. In the ninth century this barbaric prodigality was rife among the Franks. The feudal Barons were proverbially hospitable even to those whom they oppressed. In their castles were vast kitchens where enormous joints were roasted. Their cellars were well garnished with casks of wine and beer, and their drinking vessels were colossal. In the twelfth century, further says Baudrillart, extravagance was so great that the expenditure incurred to celebrate the nuptials of Eleanore and Louis le jeune nearly exhausted the public treasury and, in 1243, at the marriage banquet of Cincia, daughter of Raymond, Comte de Provence, to Richard of Cornwall, brother of Henry III of England, thirty thousand dishes were served.

With few exceptions, the grossest feeding, even among the wealthy classes, continued in vogue down to the sixteenth century when dainty good cheer was introduced at Rome where some of the elect of nearly all civilised nations were aggregated. Each ambassador to the Papal Court took with him his chief cook who soon vied with others to give his master's guests the best and most savory of dinners with

libations of the choicest wines of his country. By exchange of views and cookery receipts on the part of the men with the masters' sanction, it was not long before the official dinners consisted of the best dishes of all the countries represented in the Eternal City whose high clerics were already noted as lovers of delicate aliments.*

From Rome, polyethnic good cheer passed into France, where it made a beginning in the time of Catherine of Medicis and of Henry IV, but it was not until the reign of Louis XIV † and particularly of Louis XV that cookery and gastronomic nomenclature attained great perfection, ever since which Paris has been acknowledged the gastronomic center of the world. The names given by the French to many culinary utensils, to divers preparations of aliments and to their service were adopted by other nations and not a few of them are now in use. Even the bill of fare, which in France was termed *carte*, became *menu*, and this word was soon taken up at nearly all pretentious English and American hostellries, and the majority of comestibles catalogued in bills of particulars of the fare took French names. It may be of in-

* Each country had and still has its favorite drink and dish which are generally palatable. This is so well known by travellers that, almost invariably, on arriving in a town not before visited, they call for the wine and dish of the country and are seldom disappointed.

† Louis XIV was a large feeder. He has been known to eat at a single meal, four plates of different soups, a whole pheasant, a partridge, a copious plate of salad, some roast mutton, two good sized slices of ham, a fair share of pastry, and then fruit and preserves. He was particularly fond of hard boiled eggs.

terest to inquire into the reason or rather unreason for the employment of the term *menu* which, originally, was used solely as an adjective, as *menus plaisirs*, etc., but perverted into a substantive for a kitchen term applied to what are now called giblets and other bits of fowl sold for stews—*une fricassée de menus*. The word was afterward used by intendants to designate the bill of fare—“*le menu d'un repas, c'est le détail de ce qui le compose.*” In some restaurants, the word *carte* is still used to mean a list, on a sheet of cardboard, indicating the name and price of each article of food that the *restaurateur* is ready to supply. *Carte du jour* is a special bill of fare. *Carte à payer* is no longer in use and is replaced by the shorter term *l'addition*.

“An honest Londoner, being presented at a Parisian restaurant with a bill of fare containing one hundred and ninety dishes, returned it to the waiter, saying he had made a mistake and brought him a bill of lading.” (Wadd).

The celebrity of the French *cuisine* is due in great part to the *restaurateurs*, the first of whom opened his restaurant in Paris near the close of the third quarter of the eighteenth century. In our country the most noted *restaurateurs* until a score of years ago were French, Swiss, and Italian, and many of their native pupils have since attained the highest rank as caterers to the refined taste of members of

the cultured classes at their homes or clubs where the best cooks are employed.

Good cookery in France was interrupted by the Revolution, but from the beginning of the nineteenth century the greatest impulse was given to scientific cookery and rational gastronomy, fostered by Berchoux's admirable poem *La Gastronomie*, published in the year 1800, and by Colnet's clever satiric poem bearing the title of *L'Art de diner en ville* (1810), but more particularly by the annual publication of Grimod de la Reynière's *Almanach des Gourmands*, which first appeared in 1804, and by Anselme Brillat-Savarin's *Physiologie du Gout*, the greatest work ever penned on the subject, and Delille's charming verses on coffee, beginning with:

"Il est une liqueur au poète bien chère,
Qui manquait à Virgile et qu'adorait Voltaire:
C'est toi, divin café, dont l'aimable liqueur,
Sans altérer la tête, épanouit la cœur!"

Among the eminent lovers of good cheer in those times were Cambacéres, the prime minister of Bonaparte and host at all the official banquets, de Cussy, Doctor Castaldy, of the famous jury dégustateur, Rossini, the operatic composer, Camérani, noted for his invention of a delicious pottage, Louis XVIII, the Duc d'Escrars, and many other bons-vivants who subscribed to Savarin's aphorism: "The animals feed, man eats, the man of wits alone knows how to

eat," and believed that the true art of dining has for its object not merely the satisfaction of hunger but, through moderation, the assurance of health as well as the gratification of the senses.

After the occupation of Paris in 1814 and 1815 by the Allies, many of the best cooks followed their "friends the enemies" and so the capital was temporarily bereft of the services of those culinary artists; and lovers of good cheer deplored their absence, but it was not long before some of them returned, or others sprang up to fill the places of the deserters. The emigration of so many French cooks to England gave that country—after France—supremacy in good cheer, but cookery and gastronomy did not really decline in France, as the English imagined. Among the new epicures in England who began to forsake venison and roast beef for dainty French dishes prepared by the imported chefs, were King George IV, the Duke of York, the Duke of Beaufort, the Duke of Montrose, Lord Southampton, Lord Chesterfield, Lord Wilton, Lord Brougham, the Marquis of Hertford, Sir William Stanley, Sir William Curtis, and others of the wealthy classes, nearly all of whom gave banquets at which were present from ten to thirty guests and often greater numbers.

The ancients had at their feasts from five to five hundred guests, except of course in the case of military banquets wherein many thousands were regaled. Weddings were frequent occasions among the opulent

for the most lavish display of rich ornaments besides a great profusion of edibles and wines. At the marriage banquet of Caranus the Macedonian, twenty guests were entertained after a style which exceeded all the extravagance of the time; carrying away with them quantities of provisions, golden vessels and other precious gifts. . . . The wisdom of choosing a few congenial guests for the rational enjoyment of a delicate repast was urged by Archestratus, as shown in the following extract from the poem of that great epicurean, rendered into English verse by Disraeli:

"I write these precepts for immortal Greece,
That round a table delicately spread,
Or three, or four, may sit in choice repast,
Or five at most. Who otherwise shall dine
Are like a troop marauding for their prey."

Now, for informal repasts, with intimate friends, to test some particular dish or wine, the diners are few, not exceeding four—the *partie carrée*. . . .

Long custom among civilised nations has decreed that the number of persons at a dining table should not exceed twelve, which permits general conversation, at least during the first hour of the feast. With the aid of the round table, however, twenty diners are made comfortable in every particular, notwithstanding Varro's saying that the guests should ordinarily be of the number of the graces and never exceed that of the muses. The Romans usually entertained nine

guests, three on each of their three couches; hence the name triclinium given to the dining room. Varro's adage was repeated by de Cussy and other modern writers.

With our present facilities, even at our homes, it is not difficult to provide for the comfort of twenty-five guests at dinner. The writer had the pleasure, on many occasions, to dine at the home of a good friend who, with his charming wife, frequently entertained their sixteen grown children at dinner and often had five or six guests besides. It is scarcely necessary to say that no pains were spared in the choice of the comestibles or in the ensurance of their excellence and service, and in the attention given to the wines. This was rendered easily practicable by a well-filled exchequer which permitted the best uses of modern appliances and conveniences with a lesser number of servants than in the olden time. . . .

It now only remains to give an example of feasting in the latter part of the nineteenth century, which will be done in the next paper.

VI

A CHRISTMAS EVE DINNER

"Dis-moi ce que tu mange, je te dirai ce que tu es."

This collop is intended as an example of the present style of feasting on truly sound principles, among persons of refinement, in marked contrast to the banquets of ancient times, and to those orgies of modern Trimalchian wights endowed with more wealth and vulgarity than mind and gentility. It is also suggestive of the progress of gastronomy in the nineteenth century, and of moderation as essential to the real pleasure of eating and drinking and to the veritable pleasure of the table.

Long custom having decreed that the Christmas dinner be eaten in the privacy of the family circle, this particular dinner had to be given on the eve of Christmas, that there might be no delay in the celebration of the advent of an old college friend just returned from his travels in foreign lands.

The host wrote to him as follows:

Nea Kastana, December ——

DEAR NED—The note announcing your arrival filled me with joy and prompted me to ask you to await my coming to take you to luncheon at our Club where I shall give directions for the preparation of a feast in honor of your safe return among your

comrades, who will be delighted to welcome you at dinner on Saturday the eve of Christmas. I propose, my precious poetic pandit, a polymathic assembly of some of our college mates, to consist of Arthur, the renowned delineator of the good, the beautiful, and the true on canvas; of honey-tongued William the eminent expounder of the law; of Edward, the distinguished designer of palatial edifices and grand monuments; of George, who builds gigantic bridges and portrays cyclopean constructions; of Robert, the exact man of numbers, whose nocturnal habits lead him to star-gazing; of Frederick, whose poems are of the living, but mute and inanimate productions of the soil; of Richard, the lover of animal life, who talks so much of, and so kindly to, the beasts of creation; of Charles, the beloved healer of men; of Henry, the patient analyst of all natural and artificial products; and of Samuel, who, like the miser, almost worships the wonderful things of the mineral kingdom.

Half an hour after you shall have received this you may expect to see and embrace your much attached and devoted friend,

ALBERT X—

Each person referred to in Albert's letter received a note of invitation couched in language adapted to his individuality and expressing with cordiality the request to meet an old friend at dinner. The transcription of only one of these missives will be sufficient.

Nea Kastana, Monday—

DEAR ARTHUR—The lad who, after study hours, always found time to scribble verses, has attained great distinction as a poet and is about to be readmitted to our fraternal fold. It is therefore fit that we celebrate with becoming circumstance the return of the penitent prodigal who had deserted us a score of years ago. On Saturday, Christmas eve, at seven o'clock, will you do me the great pleasure to dine at the Club with us and certain congenial spirits with whom we were wont to consort in bygone days and who are still dear to us?

Your faithful and affectionate friend,

ALBERT X—

Ten minutes before the appointed time the host and the poet arrived in the reception room adjoining the spacious, well-decorated and electrically lighted refectory, and five minutes afterward all the other guests were at hand to exchange salutations and to give expression of the warmest welcome to the guest of honor. No propoma such as vermuth, embittered sherry, or cocktail was served, because the anteprandium habit of such drinking had long ago been decreed a gastronomic heresy and fatal stroke to gustation and digestion by the Fraternity in solemn conclave. On the stroke of seven the company was comfortably seated at an ample round table whose snow white cloth was sparsely strewn with green leaves and fragrant flowers, and upon which were a few small shallow dishes containing crisp hors-d'oeuvres. There were no candelabra or other objects likely to obstruct the view of opposite diners. The drinking vessels were of the clearest crystal, the plates simply but richly decorated, and the bright silver implements of the highest artistic design. These and all the other needful accessories served to charm vision and promote appetite. The refection, though simple, consisted of the daintiest edibles with wines of corresponding excellence; the details of the fare being given on cards placed before the diners.

After the slow degustation of a few middle sized plump, succulent mollusks, a libation of the delicious wine of La Tour Blanche was proposed in hearty welcome of the Fraternity's poet who responded in

touching accents of affection; ending with the charming Odyssean couplet:

"Here let us feast, and to the feast be join'd
Discourse, the sweeter banquet of the mind."

just in time for the service of a clear green turtle soup. I see, he said, by the appearance and flavor of this delicious pottage, that I shall have to beg leave to talk of, and ask questions about, our good cheer, and trust it may be allowable among old friends.

Yes, said the host, you may talk of the food and of whatever else you will favor us with. Our motto for this festive occasion shall be, "*ratio et oratio.*"

Until the discovery of this new world, resumed the poet, the transatlantic gourmets could never have had the faintest idea of such a soup as we have sipped with so much pleasure, or else volumes would have been written on the many uses to be made of that amphibian creature who so instinctively selected for its habitat the tropical waters and pebbly beaches of our blessed hemisphere. Had the Vikings visited our southern shores a thousand years ago, they surely would have prevented us in, and robbed us of the glory of the invention of the dainty clear soup.

Since, however, the Spaniards were the first explorers to enjoy green turtle stews, said the law-giver,

let us quaff a cup of Amontillado in memory of the old soldier of the low countries, Pedro Ximénes, to whom we owe the excellence of this wine which the Rhenish vines its ancestors could never have yielded in their cold and bleak home. Emigration seems sometimes as beneficial to vegetable as it so often is to animal life. No better illustration could be given than in this case of the transplantation by Ximénes of these vines which originally produced a detestably sour wine, and which thrrove so well in the warm, genial climate and soil of southwestern Spain where their fermented juice gave the mellow, nutty Xerés so agreeable to the cultivated palate.

The vegetable kingdom, said the phytophilist, has afforded man great enjoyment through the vine, but it has done much more by giving him pleasant shelter and many luxuries. The history of art and architecture may well begin with this same vegetable kingdom, for, how wonderful is the architecture of the tree that flowers and fructifies, feeds, drinks, and is permeated by its nutrient current through a system of minute channels! How delightful and profitable the contemplation of the development of the shrub, the vine, the grasses, and the many other plants, of their fertilisation by insects; of the carnivorous plants; and of even more primitive organisms! . . .

The engineer and architect concurred in all that was said in favor of the vegetable kingdom, since from

that source so much information is derived relating principally to solidity, tension, form, curves, etc., in their adaptation to artificial constructions of many kinds, as well as to ornamental art. . . .

Only think, said the artist, of the infinite tints of the flowers as suggestive of artificial coloring!

Are there not, said the zoophilist, striking examples, suggestive of house building, in the mollusks and crustaceans, and in the turtle who, besides, is endowed with an excellent natatory and fair ambulatory apparatus so well adapted to his amphibious existence? May not observation of the fishes of the sea have suggested ship building, notably the mollusk nautilus? May not the sight of some molluscan shell have suggested the form of the pyramids? Is there not also in the armadillo's armored castle a suggestion of the coat of mail and even of the fortification?

Ye who speak so well of the glory of the vegetable and animal kingdoms should not slight the mineral without which they could not exist, said the metallosophist. Could the great pyramids of Egypt have been built to last so long were it not for the mineral kingdom which came first in the order of creation? Have not mountains and rocks suggested form, solidity, and grandeur? May not the idea of the arch have arisen from man's contemplation of natural bridges, and that of church spires and other towers from the lofty monoliths standing sentinel like in the mountainous regions of many countries? Are there

not many stony and metallic monuments, constructed by man, in which the vegetable kingdom did not come in aid even by way of scaffolding? Do not the principal materials of many tools and other objects used in constructions belong to the mineral kingdom? Are not many rich mineral colorings employed in the arts? Whence come the gold and silver used in payment for labor? There surely would be no vegetable or animal kingdom without water and air, the last two minerals to appear on this earth; and man could not be without water which makes up about seventy per centum of his constituent parts, as you may be told by our eminent brethren the chemist and biologist.

Ah! said the poet, it seems to me that the man of earth has prevailed only so far as relates to the order of appearance of his kingdom which, however, was not completed until the vegetable came in to produce coal, and the animal to make chalk. The vegetable kingdom required the aid of both the mineral and animal for its completion, and both mineral and vegetable are essential to the perfection of the animal. Each has its special office which it cannot perform without the help of the other two; such interdependence being consequent upon their identical origin. Our star-gazer will tell you that all things in the universe have a common source in the atoms of matter which is one; the properties of individual entities depending on the infinite combinations and arrange-

ments of these atoms. However all this may be, we are agreed that the true story of nature even as told in these times is the grandest of epics and that the descriptions of its phenomena form so many cantos in the sublime poem!

The fish was a superb specimen of the *sparus ovis* (sheepshead) boiled and served with a delicious *coulis* of prawns and granulated white potatoes. The head was reserved for the biologist who believed that even sheepsheads are subject to the exquisitely painful affection styled the toothache, and said that he had reached this conclusion by often finding carious teeth in this fish's jaws, which he had been in the habit of preserving and leisurely examining after having enjoyed the soft parts.

The greedy monster lives on mollusks, principally clams and mussels, said the zoölogist, and doubtless the hard shells often injure his teeth. This probably accounts for their frequent carious condition and the consequent toothache.

The head is the most delicate part of the fish which, said the biologist, is best boiled with three or four clams to every pound of fish—the clams are not to be served. We are eating sheepshead very late in the year for they begin to migrate in the latter part of September, but the ichthyopoles have been following them in their onward course for the past three months and still bring a few to market. . . .

I have never tasted such a fish on the other side of the Atlantic, nor have I ever heard it named in England, France, Spain, or Italy, said the artist, and, in my belief, it is equal, if not superior to the turbot.

The sargus, so much prized by the Greeks, said the zoösohist, although placed in the same family, does not at all correspond to our sheepshead, for, this sargus was said to be like a mullet to none of the species of which the American fish in question bears the slightest outward resemblance.

Perhaps, interposed the barrister, our interpreter of the heavenly constellations will tell us what particular kind of fish was intended to be represented in the zodiacal sign of *pisces*.

The Dutch, answered the emule of Arago, would insist that they should be herrings, the Normands, that soles have the first right, the Italians, turbots; but we are sure that they should be sheepshead which are the best and handsomest of all the finny tribe.

I think, said the chemist, that a draught of this unequalled wine of Montrachet would serve well as an irrigator of the parched throats of the learned brethren who, in their praises of the *sparus ovis*, seem to have delayed too long the imbibition of the very wine best suited to the gastric coction of this most delicate morsel.

Do first munch an olive as a preparation to the full enjoyment of this electronoid juice of the luscious margarodic berries of Gaul, said the metallosophist.

Yes, said the host, or a bit of this crisp celery, or a few parched almonds, either of which, having the desired effect, may suit the proclivities of some of the fraternity.

Well, my dear Albert, you are determined to give us new sensations even with your entrées, for this is, to me, a novel way to dress, cook, and serve the thymic body of the lamb, and this special mode of preparation is well worthy to be styled sweet bread. The appearance of the shallow concave bit of pastry in which each portion is served gladdens the eye and invites appetite, whilst the delicate taste of the contents is more than enticing to the imbibition of your exceptionally good wine.

To a Gasterean disciple who, for so many years, has not breathed the pure, invigorating air of this land of liberty without licence, nor tasted our wholesome, juicy, tender meat, it was thought that a fillet of blue-grass fed beef would be to you next to a new gastronomic sensation, said the host. . . . Here it is, garnished with fresh mushrooms and accompanied by the succulent vegetables we have all so greatly enjoyed at this club.

O! ye illustrious gourmets, said the barrister, forget not the Grand Master's thirteenth aphorism in effect that to drink a single wine throughout dinner is a heresy, for it soon saturates the tongue and, after the third glass, even the best wine fails to give pleasure and only rouses the obtusest gustative sensation.

Hence, said the artist, the sudden appearance of the ruby juice of the famous grapes of *Chateau Margaux*, of precisely the right age and warmth for your appreciative palates, and a sure antidote for any deleterious ptomaine that may be lurking in the mushrooms, although our profound trio, the analyst, the healer of men, and the scrutiniser of all vegetable organisms affirm that the particular agaricin of these individual fungi is absolutely innocuous, still it is not impossible that a few poisonous intruders may have escaped detection, therefore, as a pleasant precaution, I hear them say, "Take thy wine." . . .

The *entremets* which has just been served is of rare excellence, said the poet, and gives me a delicious sensation. It is the first time I have eaten celery prepared after this style. The very dark brown, almost black sauce in which it is immersed, is truly the work of an able culinary artist.

Our chef, said the host, is very fond of giving us such surprises. The sauce is of his own invention, as is the mode of treatment of the celery. . . .

The true chef, said the analyst, takes great pride in his profession and is a master in the science and art of alimentary chemistry.

We abolished in our feasts all *entremets sucrés*, such as *sorbets*, etc., except in summer, ever since our old master so erudite in physic, philosophy and deipnosophy, now so full of years, experiences, and anecdotes, spoke so much against taking sweets between courses at dinner. It is needless to rehearse his humorous but sound arguments against these *entremets sucrés*, by which we were so well convinced. But he was fond of the *coup du milieu*. Some of you may remember also how much he decried tobacco smoking after the *sorbet* as a vile foreign usage which we should never adopt, for, he said, it so blunts the sensitiveness of the gustatory nerve filaments as to impede all enjoyment of the dainties which are to follow. Therefore we are not going to ask you to smoke at this moment. However, the fraternity has consented, on your account, to depart from our rule and give you this moderately sweet *entremet* whose principal constituent ingredient is the pulp of the pomelo, known as grape fruit. It is prepared by isolating the pulp of the fruit and adding not more than a dessertspoonful of maraschino; the whole being placed in little crystal cups and suitably iced.

Your genius, dear Albert, for taking advantage of the first as of the last opportunity of enjoying the dainties of the time, and your aptitude for their right

selection are almost as boundless as your broad studies of things that were, even before history or the advent of man. It seems likely that, one of these days, you will discover some petrified *ragout* containing the bones of unknown birds and mammals to which, doubtless, will be given a name even longer than that of the fricassee mentioned by Aristophanes in his "Ecclesiazusæ." Your excellent fish was the last of the season, your new entrées were of the highest order of excellence, your delicious *entremets sucré* new to me, and now I see a seasonable bird, also new to me, that promises marvels, for the flesh of the ruddy duck, as I now taste it, gives to my gustation a sensation of pleasure never before enjoyed. Verily it needs no other accompaniment than the simple fried hominy so nicely served with each portion, and I believe that any sweet jelly would be marring to its delicate flavor.

No wine, my dear friend, is more suitable to this course of our dinner than that of Madeira, said the host, therefore, let us drain a tiny cup of the first good vintage of 1864 to the frequent degustation of the ruddy duck.

A plain lettuce salad was served with Camembert and Gorgonzola cheeses after the birds.

I imagine, said the poet, from the diminutive portions of the lettuce, that you have taken Horace's wise hint:

"*Lactuca innatæ acri
Post vinum stomacho,*"

and that you have added the cheese to ensure the salad's digestion.

Oh! thou megalornithosophist, said the botanist, do tell our wayfaring brother all about the great gastronomic discovery of the ruddy duck made during his foreign peregrinations.

This delicate little bird, said the zoösophist, appears in the market early in November, and its natural history name is *erismatura rubida*. Although known and described, by Wilson, as early as 1814, very little notice was taken of it by sportsmen until about fifteen years ago, partly on account of its small size which is about that of our teal. It is vulgarly called partridge-duck owing to its short wings and mode of flight. The ruddy part of the name needs no comment. It is admitted to the aristocratic nessaic circle of red-heads and canvas-backs, and picnics with them as a dwarfish poor relation and in the capacity of purveyor for, being a bold diver, it contributes largely to the feast of those of its elegant cousins who are not gifted with a genius for plunging to the depths of the Chesapeakean estuaries and uprooting the delicate *Vallisneria spiralis* commonly known as wild celery from which these three species of ducks derive their exquisite flavor. It is said that an aristocratic amphibian, the terrapin, also feeds on the roots of the *Vallisneria*. This duck was not found in our markets nor was its excellence known to us until the year 1890, when one of the fraternity told us that in

November of that year he had found several ruddy ducks among the canvas-backs and red-heads which he had shot on the Chesapeake and that, being in experimental mood, he ordered one of the smallest ducks to be broiled for breakfast and liked it so well that he had another roasted for dinner and thought it quite as rich in flavor as the red-head. He afterward learned that other sportsmen had already made the same experiment with like result. Epicures now pronounce this bird equal in taste to its two popular cousins.

There are many other delicacies in store for you, dear absentee, said the artist, that have been discovered during the score of years since your desertion, and if you had your deserts you would have no dessert, but you will not be deserted by the deserving fraternity nor deprived of the pleasure of enjoying the coming delicious dessert which will deserve the keenest attention after the disservice of all appurtenances to the prior services.

Plum pudding, said the host, is commonly the chief part of the dessert at this time of the year, but since the ordinary plum pudding would be rather heavy and out of keeping with our light dinner, I have provided a plum pudding glacé which doubtless you have tasted in foreign parts and which, as you know, is of easier digestion than the rich hot pudding of old. It is accompanied with a few dishes of *petits fours*, some of which may remind you of the sweet cheese cakes anciently so much in esteem at Syracuse

and Athens. With these sweets, let us drink to the new-found brother the wine that, by virtue of its diffusibility, soon wakens the dormant spirit of humor at this period of a refection.

I am fully in accord with the French, said the poet, that champagne wine should be drunk last, and that it should be moderately sweet. Dry sparkling wines are not agreeable to me. Our people who use dry champagne generally drink it early in the dinner, but this is a heresy; at least, it does not accord with Savarin's twelfth aphorism to the effect that the order of beverages should be from the mildest to the most diffusible, strong, and highly flavored.

After the fruit and the service of coffee infusion, liqueurs, and cigars, the special orations began.

The host called upon each in turn, beginning with the guest of honor who had the privilege of delivering a second oration at the close of the feast. The speeches were of things too many to mention, but of such a character as was expected from these men of true refinement and high culture. At eleven of the clock the assembly adjourned and each returned to his home to slumber peacefully and dream of the joys of the evening so well spent with the companions of his youth.

VII

BEVERAGES

"Stay me with flagons."

All men whose potations are mild, few and so unlike those of the acratopotic Scythians and Thracians of old, will hail with satisfaction the protests herein made against hard drinking, and the preachments in favor of moderation. The tendency of the thoughtless to the occasional intemperate use of wholesome beverages may be due to the fact that man is ushered into the world not with hunger, but with thirst, which is manifested as soon as he has filled his lungs with air. At his birth the gigantic infant Gargantua shouted stentoriously *some drink*, SOME DRINK, SOME DRINK. Pantagruel, his son, a chip of the old block, afterward King of Dipsodes, was born at a time of great drought and hence was harassed by an insatiable thirst. His name *Panta*, from the Greek, meaning entirely, and *gruel*, from the Hagarenic tongue, signifying dry—so sayeth the illustrious etymonist, Alcofribas Nasier.

The first cry of every new-born babe is to make known its thirst, and the first word the child learns to express a need is "dink." Therefore it is meet that liquid take precedence over solid aliments in all

special dissertations on gastronomy. The beverages used by man are: 1, water, 2, milk, 3, oil, 4, the juices of fruits and sap of trees, 5, fermented liquors, 6, distilled liquors, 7, tea infusion, 8, coffee infusion, 9, chocolate and other broths. Blood is not included in this list because it is only very exceptionally used as a beverage. It is said, however, that the Huns were in the habit of drinking the blood of their horses, and that the Ostjaks of the Obi valley were very fond of reindeer and bear blood, which they drank while still warm. The fresh and warm blood of the ox is now drunk by a few misguided invalids who go to slaughter houses for the purpose. The blood of human victims was once drunk by some cannibals and savage warriors.

I. WATER.

What is water? It is melted ice, says the Alaskan. It is liquefied snow, says the Alpan. It is the home of the finny tribe, says the fisherman. It is for navigation, says the mariner. It is the mother of steam, says the engine-driver. It is the father of mortar, says the mason. It is the only thing in which to boil potatoes, says Bridget. It is the great cleanser of foul linen, says the laundress. It is the best wash for dirty bottles, says Tom. It is to help grind my grain, says the miller. It is to give me large crops, says the farmer. It is to dilute milk, says the dairyman. It is a powerful extinguisher, says the fireman. It

is to dissolve sophisticating agents, says the publican. It is to allay thirst after a drinking bout, says the sot. It is Adam's ale, the most nutritious of all foods, says the son of temperance. It is a sovereign remedy for all distempers, says Dr. Sangrado. It is the universal solvent, says the pharmacist. It is a great conveyor of nitrogen to the earth, says the agriculturist. It is H₂O, the compound being a limpid, nearly tasteless fluid that solidifies at 32° F. and boils at 212° F., says the chemist. It is all these things, every one will surely say, besides being one of the last minerals to appear on this earth; it is the chief ingredient of all organisms, the most potent quencher of thirst, the joy of the tea drinker, the last resource of the wine-bibber, and the delight of the swimmer. Is it not therefore very natural that it should take the first rank among alimentary substances? It was honored by primitive peoples, notably the Aryans, in the form of a sort of cult, and by the Hindoos who to this day are periodically purified in sacred lakes, rivers, and pools, as are Mohammedans of other countries who make their pilgrimage to Mecca's well where they bring and spread many diseases including cholera. . . . The innumerable "mineral waters" were from time immemorial, and even now are supposed by many over-credulous mortals to possess almost magical powers over all human ailments, for there still lingers in many minds a relict of the ancient belief in the water of life and the fountain of youth. . . .

Man learned to drink water as soon as his lips and

mouth were something more than a suctorial apparatus, and drank just enough to assuage his thirst. He was then too much like the instinctive beast to commit excesses in drink. But later he descended many degrees and his perversity led occasionally to a state of shocking inebriety.

It does not appear that the family *garde-vin* was transferred to the ark, and it seems that when the hydropotic skipper Noah had a thirst, he was obliged to open a porthole, dip a bucketful of water with which to satisfy his craving without the consolation of a little spirit and loaf sugar. After the waters of the freshet had subsided he had to wait much more than a year before he could harvest his crop and brew the new wine of which he imprudently drank more than was good for a patriarch of his advanced years and high respectability. In consequence of this indiscretion he suffered the tortures of the gout with violent inward cramps; he was also afflicted with horrid nightmares, and daily visions of snakes, water-rats, and grinning apes . . . all of which got one of his sons into serious trouble.

Some of the good people of old occasionally "went back" on water. Timothy's advice is a fair example: "Drink no longer water but a little wine for the stomach's sake." This is often quoted by wine bibbers, who also cite Burton's saying that water drinking is a common cause of melancholy, in endeavoring to excuse their excesses.

The poet Talfourd wrote the following verses to

give expression of his high appreciation of the power of water as a thirst quencher:

“ ‘Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happiest hours.”

But of all the water consumed on this globe, man and beast get a comparatively small share as shown by the following admirable rendition by Cowley of the beautiful lines of Anacreon:

“The thirsty earth soaks up the rain,
And drinks and gapes for drink again;
The plants suck in the earth, and are
With constant drinking fresh and fair.”

The common people of Rome drank hot water, often to excess. Afterward, the use of iced water as a beverage was in fashion among the wealthy, and silos were constructed for the preservation of ice in great quantity, as mentioned by Seneca the philosopher (50 A. D.). . . . Water is now frequently drunk to great excess, notably by some periodical hard drinkers of spirits who, between times, seem to have an insatiable thirst and often drink daily from fifteen to twenty-five large glasses of iced-water, of ice water, or of snow water.

An ancient bard sang the praises of water in the following quaintly humorous verse, which is Englished by Francis Mahoney in his *Reliques of Father Prout*.

L'Eloge de l'Eau.

“ Il pleut! il pleut enfin!
 Et la vigne altérée
 Va se voir restaurée
 Pas un bienfait divin.
 De l'eau chantons la gloire,
 On la meprise en vain,
 C'est l'eau qui nous fait boire
 Du vin! du vin! du vin!

“ C'est par l'eau j'en conviens
 Que Dieu fit le déluge;
 Mais ce souverain Juge
 Mit le mal près du bien!
 Du déluge l'histoire
 Fait naître le raisin;
 C'est l'eau qui nous fait boire
 Du vin! du vin! du vin!

“ Ah! combien je jouis
 Quand la rivière apporte
 Des vins de toute sorte
 Et de tous les pays!
 Ma cave est mon armoire—
 A l'instant tout est plein;
 C'est l'eau qui nous fait boire
 Du vin! du vin! du vin!

“ Par un tems sec et beau
 Le meunier du village,
 Se morfond sans ouvrage,
 Il ne boit que de l'eau;
 Il rentre dans sa gloire
 Quand l'eau rentre au moulin;
 C'est l'eau qui lui fait boire
 Du vin! du vin! du vin!

"Faut-il un trait nouveau?
 Mes amis, je le guette;
 Voyez à la guinguette
 Entrer ce porteur d'eau!
 Il y perd la mèmoire
 Des travaux de matin;
 C'est l'eau qui lui fait boire
 . Du vin! du vin! du vin!"

"Mais à vous chanter l'eau
 Je sens que je m'altère;
 Donnez moi vite un verre
 Du doux jus du tonneau—
 Ce vin vient de la Loire
 Ou bien des bords du Rhin;
 C'est l'eau qui nous fait boire
 Du vin! du vin! du vin!"

Wine Debtor to Water.

(F. Mahoney.)

Rain best doth nourish
 Earth's pride, the budding vine!
 Grapes best will flourish
 On which the dewdrops shine.
 Then why should water meet with scorn,
 Or why its claim to praise resign?
 When from that bounteous source is born
 The vine! the vine! the vine!

Rain best disposes
 Earth for each blossom and each bud;
 True, we are told by Moses
 Once it brought on "a flood."
 But while that flood did all immerse,
 All save old Noah's holy line,
 Pray read the chapter and the verse—
 The vine is there! the vine!

Wine by water-carriage
Round the globe is best conveyed;
Then why disparage
A path for old Bacchus made?
When in our docks the cargo lands
Which foreign merchants here consign,
The wine's red empire wide expands—
The vine! the vine! the vine!

Rain makes the miller
Work his glad wheel the livelong day;
Rain brings the siller,
And drives dull care away:
For without rain he lacks the stream,
And fain o'er watery cups must pine;
But when it rains, he courts, I deem,
The vine! the vine! the vine!

Though all good judges
Water's worth now understand,
Mark yon chiel who drudges
With buckets in each hand;
He toils with *water* through the town,
Until he spies a certain "sign,"
Where entering, all his labour done,
He drains thy juice, O vine!

But pure water singing
Dries full soon the poet's tongue;
So crown all by bringing
A draught drawn from the bung
Of yonder cask, that wine contains
Of Loire's good vintage or the Rhine
Queen of whose teeming margin reigns
The vine! the vine! the vine!

"As plenty of water is one of the greatest additions to the pleasantness of any place, the Korân often speaks of the rivers of paradise as a principal orna-

ment thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey, all taking their rise from the root of the tree Tûba—the tree of happiness. . . . Concerning this tree they fable that it stands in the palace of Mohammed, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits of surprising bigness, and of tastes unknown to mortals. So that if a man desire to eat of any particular kind of fruit, it will immediately be presented him, or if he choose flesh, birds ready dressed will be set before him according to his wish. They add that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in a hundred years.” *

II. MILK.

The most ancient of the lacteous fluids used by adult man as a beverage is unquestionably cocoanut milk, as proved beyond cavil by the aged Brother

* Preliminary Discourse to the Korân, by George Sale, Section iv.

who, during the fourth assembly of this Club, put an end to a spirited discussion by accounting for the milk in the cocoanut, discovered, as he said, by an affectionate mother anthropoid ape that had run dry and was obliged to bottle-feed her promising infant on this vegetable milk, sterilised by nature and sure never to cause cholera infantum, worms, or the sprue. There are other vegetable milks, but they are not all potable since, in certain cases, the fruit does not contain a sufficient quantity to satisfy man or simian, but some of them are unfailing topical remedies for warts, pimples, and other stigmata, except the cow-tree (*arbol de leche*) which is indigenous of South America and furnishes a nourishing beverage to man.

The mineral kingdom does sometimes supply man and beast with milk, such as milk of lime for internal and external use, milk of magnesia for small boys, and milk of sulphur for little dogs. The earth itself seems to give off milk, for, the good book speaks of a certain land which was flowing with milk and even with honey. Coleridge seems to have discovered a new kind of milk, saying:

“For he on honey-dew hath fed,
And drunk the milk of Paradise.”

There could be no better illustrations of the mischiefs often caused by too little or too much of anything than the following: Deficient lactation was the source of great distress to a certain fond simian mother. Her milk-fever was intense, then came a

milk-leg, and finally the source of supply was drained, much to the injury of the infant who at first suffered the tortures of unappeased thirst. On the other hand, galactorrhea, from excessive secretion, has led to uncounted evils, as in the case of the Goddess whose flight could be traced by the milk which flowed from her, and for the loss of which she did shed many hot tears. Hence the saying weep not for spilled milk. It appears that in this divine lacteal incontinence the milk was not really lost, since the elements of all things are conserved in nature's wise economy—or as says Ovid, borrowing the idea from Pythagoras, "*Omnia mutantur nihil interit,*" for all its globules were converted into stars, while the watery constituent mingled with her tears caused the universal deluge from which Noah escaped to drown his grief in the milk of the grape, for, has not the learned Doctor Sangrado, by finally adding wine to his customary aqueous drink, tacitly acknowledged that wine is the milk of old age?

The ancients, those inveterate wine-bibbers, used very little milk as a beverage,* and generally converted it into cheese, which increased their desire for drink. Polyphemus, however, drank great draughts of his ewes' milk and relished it until he

* A pandit gives as the main reason why the Greeks did not generally use milk as a beverage, that the working people were too filthy to think of ever washing the vessels into which it was poured, and in consequence it soured so soon as to be fit only for converting into cheese.

In 1416 (B.C) Aristæus is said to have taught the Greeks how to clot milk.

had tasted the good wine which Ulysses gave to put him in better humor. Circe was more generous with the milk of her cattle and her gifts of other dainties were abundant.

Romulus and Remus are still represented in marble enjoying their matutinal lacteous sorbitum from the udders of a she-wolf.

The Cretans believed that Jupiter was suckled by a sow and therefore venerated the pig as a sacred animal of whose flesh they never would eat.

Dogs' and sows' milks are not much used nowadays, but the milk of the cow, ewe, goat, and ass, in Europe and America, of the bison in North America, of the buffalo in Africa, of the camel in Persia, of the mare in Tartary, of the reindeer in Lapland, of the llama and vicuña in South America, and of the yak in the Pamirs and in Tibet, have been and are still used largely to drink as well as to make butter and cheese.

There are several kinds of metaphoric human milk among which may be mentioned: "adversity's sweet milk," which is the philosopher's; "the milk of human kindness," which was not agreeable to the tyrant; "moral mush and milk," which was nauseous to a certain high cleric; and sundry other species not yet defined.

III. OIL.

Oil is drunk, not to quench thirst, but as a sort of fuel, by some northerly nations to maintain animal

heat; and melted butter, the oil of milk, by Egyptians, Nomadic Arabs, and other Eastern people to supply combustible material for their well-nigh desiccated bodies.

Athenæus (Epit. B, ii, C. 17) says that Alexander the Great found, in Asia, "a fountain of oil." Was this intrepid warrior the real discoverer of petroleum, was he the first to "strike oil?" The historian does not say, however, that this flowing oil was fit even for a military *cuisine*, although it might then have been used as fuel.

The amount of oil and blubber taken each day by an Eskimo would, to say the least, seriously sicken the average white man if it were possible for him to ingest as much at home, even if his gorge did not rise at their sight or odor.

Except medicinally, oil drinking in civilisation is uncommon. The doses of castor oil occasionally administered to hearty laborers would be dangerous to ordinary mortals. Extraordinarily large quantities of olive oil have been ingested with medicinal intent, as in the case of a man subject to nephritic colic for which he was in the habit of drinking half a pint of this oil at a time and three such doses in the course of the day. To another individual three pints of sweet oil were given by mouth within twenty-four hours.

It is said that when the Allies entered Paris every drop of oil disappeared from the street lamps, and that even tallow candles suddenly became scarce.

Vodka cocktails flavored with train oil seem to be relished by some creatures, while others prefer plain liquefied rancid butter which they drink "straight."

"En fantaisie comme au gout,
Chacun recherche son ragoût,"

as the aged Gallic female ejaculated when she was surprised in the act of osculating her favorite galactophoric bovine crony. This statement of cow kissing, though in true, inflated, pedantic, Johnsonian style, is excelled by Ruskin's paragraph relating to style to the effect that in his youth, when he imagined that he was doing fine writing, he would have expressed himself in these terms: "The abode in which I probably passed the happiest moments of my existence is in a state of inflammation." In after years when he had learned to write, the same idea was expressed in the following simple manner: "The house in which I was born is on fire."

IV. FRUIT JUICES AND SAP.

The juices of many different kinds of fruit are much used as cooling beverages either pure, or mixed with sweetened water, mainly in warm climates. The abundant juice of the cocoanut, though to us insipid, is drunk in the tropics to quench thirst when cool water is not accessible. In the West Indies there are many fruits which contain a great amount of delicious, cool, sweet juice which is sucked, or drunk without admixture to the satisfaction of the thirsty wayfarer.

The juice of the watermelon, equal to the eau-sucrée so much liked by the Latin races, possesses a delicious flavor of its own to which blacks and bears give ample testimony by their extreme fondness for this forbidden fruit, which they are so sorely tempted to eat that they generally fail to resist the temptation, despite traps and spring-guns.

In the West Indian sugar estates the fresh juice of the cane is drunk as a luxury by the planters and their friends.

The sap of the sugar maple is also used as a dainty beverage in northerly climes, sometimes with the addition of spirits. It is probably the free flow of sap from an accidental wound that gave rise to the extravagant statements about the mythical fountain tree.

The well known "grape cure" consists not merely in eating the fruit but in drinking its freshly expressed juice. Many deluded Americans have crossed the Atlantic to get, at great inconvenience, what they could so easily have obtained at home.

The juices of the pineapple, orange, lemon, lime, gooseberry, and many other fruits, are mixed with sweetened water to form what is called the sherbet.*

* The word sherbet—*sorbet* in French—is supposed to be derived from *sorbitum*, juice, drink, from *sorbere*, to sip, to suck (hence to absorb), and has been traced to the Persian *shorba*, *shorma*, broth, soup; to the Kourdish *sciorba*, with the same meaning as the Persian; to middle Irish *scrubain*, to sip, *scruban*, pottage, *scrubog*, a mouthful of liquid; to the Lithuanian *scrubti*, *screibti*, also *surbtu*, *surpti*, *sulpti*, to sip, to suck, *scruba*, soup; to old Slavonic *scrubame*, broth; and to the Illyrian *ciorba*, soup.

In the Levant, fruit juices are often preserved in a concentrated form, with sugar, in closed vessels, and are mixed with water only a moment before they are drunk. Such is the common way in which sherbet is used in Turkey. Sherbet is often sophisticated with wine, brandy, or some other alcoholic liquor, so that the drinker is likely soon to feel its effect. This must have been of sufficiently frequent occurrence in Algeria to attract the French satyrists notice, for, in the comic opera of the *Caïde*, the unsteady steps and incoherent utterance of Ali Baba caused the grave accusation of vinous inebriation to be made against him. His defense was that he had not tasted a drop of wine, but that his exhilaration was due only to a moderate amount of a mild and deliciously sweet sherbet called *parfait amour*. The character of Ali Baba was admirably portrayed by the great actor Ménéhant in Nea Kastana more than forty years since.

At a grand banquet in Chestnutville about thirty-eight years ago a strict temperance man spent no little time in wearying the guests by denouncing tobacco smoking and "wine-bibbing," and concluded by saying that he was proud to acknowledge his utter ignorance of the taste of wine or spirits. The pharisaical tone of the speech aroused the unholy spirit of revenge in the breast of one of the company, who insinuatingly said that on the particular festive occasion the teetotaller would surely be so gracious as to depart from his rule of abstention and join the rest

in drinking the health of the guest of honor if only by sipping a few drops of a mild wine, but he obstinately refused until lemonade was suggested. This, he said, I have no objection to drink for it is a harmless beverage. Allow me, then, said the mischief-maker, to prepare the temperance drink. Retiring for the purpose, he returned in a few minutes with a "schooner" of lemonade, not with a "stick" but with a "club" in it. After the first mouthful the cold water man exclaimed—I have never before had such excellent lemonade, so deliciously flavored. Continuing to gulp the liquor, he became unduly garrulous and rose to tell a funny story. Everybody laughed, not, however, at the story. His thirst increasing, he called for more lemonade, and a second schooner with two "clubs" therein was forthcoming. On further imbibition he smacked his lips, cleared his throat, and began a new temperance speech, with hiccup accompaniment, at the close of which he said that the company did not seem gay, and gave example of jollity by singing a comic song. Having finished the second schooner, he called for more, but before the third glass could be brewed he was snoring and helpless, and was the only guest who had to be carried home.

VIII

V. FERMENTED LIQUORS

"Wine cheers the sad, revives the old, inspires
The young, makes weariness forget his toil."

Ye true gourmets, whose refined taste and love for all dainty things are such as to render you adverse to polyoinia and foes to wine-guzzlers, ancient and modern, let us continue our discussion on beverages, and begin with some historical fragments on those drinks which art has rendered so palatable.

Fermented liquors, obtained as they are from the products of nature which contain starch or sugar, constitute many varieties of the artificial beverages used by man. The discovery of fermentation,* like that of many other very desirable objects, was undoubtedly accidental and it does not seem possible to determine the precise time when its employment began. It is, however, highly probable that the discoverer of the effect of heat upon alimentary substances did indoctrinate his first born into the mysteries of cookery and that the lad, endowed with an indagating turn of mind, wishing to improve on his

* The term fermentation—contracted from fervmentation which is derived from *fervere*, to boil—appears to have been coined by Van Helmont in the beginning of the seventeenth century.

respected sire's methods, made experiments toward the perfection of the culinary art, that he invented boiling of food, that he drank some of the soup, that, afterward, neglecting the surplus for a few days, he found it in such a state of foam as to be unfit for use, that in a few more days he strained therefrom a clear liquid which he drank and which made him glad, and finally that he discovered the frothing, without artificial heat, of the sap of trees and the juices of fruits which yielded a better beverage.

An idea of other primitive ways in which fermentation has been obtained may be formed from the following:

The Araucanians, says Girardin, before having had any relations with other nations, made the fermented drink now called chicha of maize. As soon as the grain was harvested, the women of the tribe sat in circles, and each taking a few grains of the maize chewed them for a time and spat the whole in an earthen vessel. A sufficient quantity of the corn thus treated was allowed to ferment. The resulting strong liquor was then drunk to inebriation by the men. Captain Cook, during his third voyage, witnessed a similar performance in the Island of Tonga, i. e., the preparation of the drink known as *Kava-kava* which consisted in the mastication, by young women, of the root of the *piper methysticum*; the product being spat in calabashes and allowed to ferment. The free Indians of French Guyana use a drink called *Pivory* made of mashed cassava bread mixed with water

and fermented; and another called *chiacoar* made of corn-bread fermented in water. The *bousa* or *bouza* of Nubia and Abyssinia is fermented bread in water, while the *bousa* of Central Africa is fermented rush nut, *cyperus esculentus*. Nearly all savages seem to have found means to make intoxicating beverages. The Chinese from time immemorial have drunk a liquor made from rice fermentation, and the Tartars have long been in the habit of drinking fermented mare's milk, while many semi-civilised nations have employed almost as crude and revolting methods of obtaining by fermentation their intoxicating beverages as those already described.

The principal fermented liquors now used are: 1, Hydromel, 2, Fermented Milk, 3, Fermented Sap, and Fruit Juices, 4, Cider and Perry, 5, Beer, 6, Wine.

1. HYDROMEL.

Honey mixed with water and allowed to undergo vinous fermentation is the beverage known as hydromel, methegin, or mead; aromatic substances being sometimes added thereto. It has been much used in northern countries and was a favorite drink in Poland,* Russia, and Scandinavia, and throughout Asia ages ago. In Greece the Phrygian hydromel was the most highly esteemed of all. During the middle ages, methegin was largely used as a beverage in England and Wales, but beer has since taken its place except in some rural districts. Hydromel is

* Poland boasted of at least fifty sorts of mead.

said to be the first fermented beverage known to man.

2. FERMENTED MILK.

The nomadic tribes of Tartary and Asiatic Russia subject mare's milk to fermentation to make the drink known as *koumys* or *tchigan*. In Siberia the koumys receptacle, made of birch bark, is transmitted from father to offspring and acquires a value proportionate to its antiquity. The same people use also cow's milk for fermentation, and call the drink *airen*. The Kirghiz make, with the yak's milk, a drink of the same sort, and in northern Siberia the reindeer's milk is used for the purpose.

The beverage called *kephir*, in the northern Caucasus, is fermented cow's, ewe's, or goat's milk. The enzyme producing the peculiar fermentation is called *kephir*; the botanical name of the bacterium being *diospora caucasica*. In the market the dry ferment is also called kephir grains or kephir fungus.

In this country a large quantity of cow's milk, diluted and sweetened with cane sugar, and fermented, is consumed under the name of koumys. The percentage of alcohol in koumys is from one to one and a quarter which is not as much of this alcohol as is contained in buckwheat cakes.

3. FERMENTED SAP AND FRUIT JUICES.

The fermented sap of the maple, birch, sycamore, and the date, cocoa, and divers other palms, of the *sagus vinifera*, *arenga saccharifera*, of the *agave* or

maguey, banana, sugar-cane, and the juices of cherries, gooseberries, oranges, and many other plants and fruits under the name of each plant or fruit, have been ranked as wines, as sycamore wine, palm wine, banana wine, *maguey* wine or *pulque*, elderberry wine, orange wine, gooseberry wine, etc. At present the term wine is applied mainly to fermented grape juice.

In the East and West Indies, in East Africa, and in Brazil, the fermented sap of the jaggery, wild date, palmyra, cocoanut, arenga, *raphia vinifera*, burity, and other palms, is known under the name of palm wine or toddy from which arrack is obtained by distillation. In this country a mixture of spirits and sweetened hot water is commonly called toddy, as brandy or whiskey toddy.

4. CIDER AND PERRY.

The fermented juice of apples is said to have been first used as a beverage by the Egyptians, and then by the Hebrews, who called it *shekar*, which, however, had no meaning except that of the fermented juice of fruits other than that of the grape. The early Christians Hellenised it into *sikera* and Latinised it into *sicera*, but these terms failed to change the original *shekar*. Surely, cider conveys no idea of apples, while the fermented juice called perry suggests something made of pears. In these times we hear of pear cider, why not then apple cider? Nevertheless, the

term *sicera*, with slight orthographic changes demanded by varying idioms, is accepted by modern nations, who agree that it shall mean fermented apple juice; as *cidre*, in French; *sidra*, in Spanish; *cidra*, in Portuguese; *cidro*, in Italian; *cider*, in German, which is also *apfel-wein*. The Greeks, Romans, Iberians, Celts, and Gauls, all called cider apple or pear wine. In post-classic Latin the word *pomum* was used to designate all kinds of round fruits, but was later employed to specialise the apple, hence cider was named *pomatium* and perry *piratium*. Since apples and pears are indigenous of, and cultivated only in, temperate regions, it is not likely that they were raised in Palestine or lower Egypt; therefore *shekar* could not have been made of apples or pears unless these were imported in quantities so great as to induce the utilisation of the surplus in the brewing of this drink, or unless the sorb-apple was cultivated in the highlands of Palestine and used in the preparation of *shekar*.

Prior to the thirteenth century beer was the popular drink in the north of France, and the use of cider did not become general until the fourteenth century. Later it became known in England, Germany and Russia. The cider in highest repute in after years seems to have come from the Island of Jersey. Besides lending its name to an American State, Jersey bequeathed its reputation for good cider to that State which soon became famous for the "lightning" spirit distilled from fermented apple juice. Ciders of different countries contain, in volume, from

1.17 to 7.40 per centum of alcohol. American ciders contain from 4 to 5 per centum of alcohol.

The pear yields much more juice and saccharine matter than the apple and therefore a stronger beverage, which contains from 6 to 8 per centum of alcohol. Perry, *poirée*, is used in France to adulterate and fortify some very light wines, and is even sometimes sold as wine; and highly sparkling perry is often called champagne cider, although a champagne cider is made of apples.

5. BEER.

Fermented watery infusion of malted grain with the addition of some preservative principle such as oak bark, the leaves of certain trees, bitter roots, or wild herbs, was in use as a beverage many years ago. It is supposed to have been invented in 1996 B. C. According to Herodotus and other historians, beer was the most common drink among the Egyptians, who called it *hekt*, and was regarded as a gift of Isis and Osiris. At first malted wheat was infused and fermented, and later barley. The Greeks, who learned its value from the Egyptians, called it *oinos crithes*, wine of barley, and also *zythos* or *bryton*.

In *The Deipnosophists* of Athenæus, Book X, 67, the following occurs: ". . . Aristotle, in his book on drunkenness . . . says there is a peculiarity in the effects of the drink made of barley, which they call *pinos*, for they who get drunk on other intoxicating liquors fall on all parts of their body; they fall

on the left side, on the right side, on their faces and on their backs. But it is only those who get drunk on *pinos*, beer, who fall on their backs, and lie with their faces upward. . . . The wine . . . of barley is by some called *brytos*, . . . as say Sophocles, Archilochus, and Aeschylus. But Hellanicus in his *Origins* says . . . ‘they drink bryton, beer, made of roots, as the Thracians drink it made of barley.’ And Hecateus, in the second book of his description of the world, speaks of the Egyptians, and saying that they are great bread eaters, adds ‘they bruise barley and make a drink of it.’ And, in his voyage round Europe, he says that the Paeonians drink beer made of barley, and a liquor called *parabie* made of millet and coniza. And they anoint themselves, he adds, with oil made of milk.”

Pliny asserts that the Gauls called beer *cerevisia* or *cervisia*, Ceres wine. In old French it was known as *cervoise* and its present Spanish name is *cervesa*. It is said that beer drinking became general, not only in Gaul, after Domitian had caused all the vineyards of that country to be destroyed, but throughout the continent of Europe. Beer was then, and for a long time thereafter, aromatised as already mentioned, by bitter roots, etc., as the use of hops does not appear to have been known until about the ninth century when they were cultivated in Germany, and it seems highly probable that they were used to aromatise

and preserve beer. Credit is, however, given to the alchemist, Basilius Valentinus, who lived in the fifteenth century, as the first author to make mention of this expedient. Hops were first brought into England from the Netherlands in the year 1524. They are first mentioned in the English statute book in 1552. . . .

A fat, grave, oracular, stolid brytopotist of old, while smoking his long-stemmed clay pipe, was in the habit of repeating, always with a chuckle and a knowing leer, to the frequenters of a certain beer house, his favorite drinking aphorism to the effect that the ingestion of the smallest amount of spirits is to be regarded as excessive, while too much beer is just enough.

6. WINE.

Although the fermented juices of many fruits and plants are often called wines, the term, from time immemorial, has been restricted to fermented grape juice.

The words *oinos*, and *oine*, vine, are of doubtful etymology. The Latins derive their word *vinum* from *vitis*, vine, and many modern nations have adopted the Latin root; as the French, *vin*; the Italian and Spanish, *vino*; the Portuguese, *vinho*; while the German and Russian use the w, *wein*, *wino*.

The following from Book II, 1, of Athenaeus may not be without some interest.

"Nicander of Clophon says that wine, *oinos*, has its name from Oeneus:

'Oeneus pour'd the juice divine
In hollow cups, and call'd it wine.'"

And Melanippides of Melas says:

" 'Twas Oeneus, master, gave his name to wine."

But Hecataeus of Miletus says that the vine was discovered in Aetolia; and adds, "Oresteus, the son of Deucalion, came to Aetolia to endeavor to obtain the kingdom; and while he was there, a bitch he had brought forth a stalk; and he ordered it to be buried in the ground, and from it there sprang up a vine loaded with grapes. On which account he called his son Phytius. And he had a son named Oeneus, who was so called from the vines: for the ancient Greeks, says he, 'called vines, *oinai*. Now Oeneus was the father of Aetolus.' But Plato in his Cratylus, inquiring into the etymology of the word *oinos*, says that it is equivalent to *oionous*, as filling the mind, *nous*, with *oiesis*, or self-conceit. Perhaps, however, the word may be derived from *onesis*, succour. For Homer, giving as it were, the derivation of the word, speaks nearly after this fashion—And then you will be succour'd (*oneseai*) if you drink. And he, too, constantly calls food *oneiata*, because it supports us."

THE MYTHICAL ORIGIN OF WINE.

Achilles Tatius in his romance "*The loves of Clitopho and Leucippe*," * tells the following story of the origin of wine.

* Rev. Rowland Smith's translation.

"Once upon a time, mortals had no such thing as wine, neither the black and fragrant kind, nor the Biblian, nor the Maronæan, nor the Chian, nor the Iacarian; all these they maintain came originally from Tyre, their inventor being a Tyrian. A certain neat-herd (resembling the Athenian Icarius, who is the subject of a very similar story) gave occasion to the legend I am about to relate. Bacchus happened to come to the cottage of this countryman, who set before him whatever the earth and the labors of his oxen had produced. Wine, as I observed, was then unknown; like the oxen, therefore, their beverage was water. Bacchus thanked him for his friendly treatment and presented to him a 'loving cup' which was filled with wine. Having taken a hearty draught, and becoming very jovial from its effects, he said— whence, stranger, did you procure this purple water, this délicious blood? It is quite different from that which flows along the ground, for that descends into the vitals, and affords cold comfort at the best; whereas this, even before entering the mouth, rejoices the nostrils, and though cold to the touch, leaps down into the stomach and begets a pleasurable warmth. To this Bacchus replied—'This is the water of an autumnal fruit, this is the blood of the grape,' and so saying he conducted the neat-herd to a vine, and, squeezing a bunch of grapes, said, 'here is the water, and this is the fountain whence it flows.' Such is the account which the Tyrians give as to the origin of wine."

To this legend is added the following note about Maronæan wine. "The wine of the most earthly celebrity was that which the minister of Apollo, Maron, who dwelt upon the skirts of Thracian Ismarus, gave to Ulysses. It was red and honey-sweet; so precious that it was unknown to all in the mansion save the wife of the priest and one trusty house-keeper; so strong, that a single cup was mixed with twenty of water; so fragrant, that even when thus diluted it diffused a divine and most tempting perfume."* (See *Odyssey*, Book IX.)

Although the vine flourished in Persia south of the Caspian Sea, wine was not made on the spot, and the Persian kings obtained this beverage from Tyre and its vicinity.

It is said that wine was made and used in the country now known as France more than two thousand years ago. An old legend is to the effect that Brennus brought a sprig of vine from Rome to Gallia 390 years B. C. and there planted it. The story is admirably told by the illustrious songster Béranger, and skil-

* From the results of an investigation as to the use of fermented drinks by pre-historic peoples, M. G. de Mortillet concludes that the lake dwellers of Clairvaux in the Jura, and of Switzerland, show that the neolithic people of Central Europe had a wine made from raspberries and mulberries; and the dwellings of Bourget in Savoy and various stations in the Alps, that the use of this wine continued through the Bronze age. On the southern slope of the Alps the relics of the dwellings between the pre-historic and the proto-historic ages reveal the use of another fermented liquor, prepared from the dogwood. Traces of the use of wine from grapes are found in the terramare of the plain of the Po, going as far back as the earliest bronze age. (*Popular Science Monthly*, April, 1898.)

fully done into English verse in Francis Mahoney's Reliques of Father Prout. That charming Gallic troubadour sang also the praise of Cyprian wine; his refrain being—"Le vin de Chypre a crée tous les dieux."

If the Persians and Greeks made so much of their nauseously sweet wines, and if Horace gave such celebrity to his favorite Falernian wine, surely Shakspeare did as much for shirris sack (a corruption of Xerés sec, dry sherry) which was greatly esteemed by amateurs toward the end of the sixteenth century, as exemplified in Henry IV, Part II, (which, says Malone, was composed in 1598) Act IV, Sc. II, where Falstaff, after parting from Prince John, who, knowing his ways, had nevertheless promised to speak better of him than he deserved, laments the sobriety of this demure young prince who could not even be made to laugh, "but that's no marvel, he drinks no wine:" and ends his soliloquy with a short dissertation on sack, only a part of which need be here quoted as a reminder. . . .

"A good sherris-sack hath a two-fold operation in it. It ascends me into the brain; dries me there all the foolish, and dull and crudyl vapors which environ it: makes it apprehensive, quick, forgetive, full of nimble, fiery, and delectable shapes; which delivered o'er to the voice, which is the birth, becomes excellent wit. The second property of your excellent sherris is, the warming of the blood, which, before cold and settled, left the liver white and pale, which

is the badge of pusillanimity and cowardice; but the sherris warms it, and makes it course from the inwards to the parts extreme. It illumineth the face, which as a beacon, gives warning to all the rest of this little kingdom, man, to arm; and then the vital commoners, and inland petty spirits, muster me all to their captain, the heart, who, great and puffed up with his retinue, doth any deed of courage; and this valour comes of sherris. . . . If I had a thousand sons, the first human principle I would teach them, should be, to forswear thin potations and to addict themselves to sack."

Another wine used in Shakspeare's time was the charneco, so named, says Staunton, from a village near Lisbon, where it is made. The following occurs in Henry VI, Part II, Act II, Scene III:

"And here, neighbor, here's a cup of charneco."

That inexhaustible theme, the gladdening effect of wine upon man will long continue to be sung as it has been from Homer to Doctor Bushwhacker, who says: "I have a theory that certain wines produce certain effects upon the mind. I believe, sir, that if I were to come in upon a dinner-party about the time when conversation had become luminous and choral, I could easily tell whether Claret, Champagne, Sherry, Madeira, Burgundy, Port, or Punch had been the prevailing potable. Yes, sir, and no doubt a skilful critic could determine, after a careful analysis of the subject, upon what drink, sir, a poem was

written. Yes, sir, or tell a claret couplet from a sherry couplet, sir, or distinguish the flavor of Port in one stanza, and Madeira in another, from internal evidence, sir." *

* "The Sayings of Doctor Bushwhacker."

IX

VI. DISTILLED LIQUORS

"Give strong drink to him that is ready to perish,
And wine unto those that be of heavy hearts."

That colorless, limpid, volatile distillate with alluring aroma and seductive savor, poetically styled spirit of wine, technically named ethylic alcohol, chemically formulated C₂H₅OH, and physically stated as having a gravity of 0.793 at 60° F., as boiling at 173° F., as burning without smoke, and as freezing at 200 degrees below zero, is the basis of many exhilarating and intoxicating beverages, and a powerful solvent.

Of Arabic origin, the word alcohol (*kuhul*) was employed to signify the impalpably pulverised black sulphide of antimony used to stain the eye-lids and lashes of belles of the period, and for the "make up" of actors in ancient Arabian pantomimes, vaudevilles, and comic operas. Down to the close of the eighteenth century the term was intended to designate any principle attenuated by pulverisation or sublimation, and the expression to alcoholise, used until recently, meant to cause extreme attenuation of any powdered or liquid substance; as "alcoholised sulphides, alcoholised spirit of wine." Alcoholisation

was not intended to convey an adequate idea of the effects of the spirit of wine on those young men who periodically indulge their fancy for rubric urban decoration.

Alcohol has, of late, been applied as a generic term to those neutral principles composed of carbon, hydrogen, and oxygen, combinable with acids with the elimination of water. It was Boerhaäve who detached the term alcohol from its original meaning by applying it to the purest inflammable principle reduced to its highest degree of simplicity. . . .

Speaking of the spirit of wine Berthelot says that in the thirteenth century the term spirit was confined to volatile agents alone, such as mercury, the sulphurets of arsenic, and ammoniacal salts; that as to the appellation water of life (*eau-de-vie*) this name was given during the thirteenth and fourteenth centuries to the elixir of long life; that it was Arnould de Villeneuve who in 1309 employed it for the first time to designate the product of distillation of wine; and that the elixir of long life had nothing in common with our alcohol. Villeneuve, after the alchemist Raymond Lully, spoke of alcohol, *quinta essentia*, as the supreme cordial of the human body, and made known its medicinal properties. It is written that Rhazès, who was born in 860 A. D. and died in 930, knew the properties of alcohol which he called ardent water. Berthelot and other writers assert that distillation was invented in Egypt in the course of the early centuries of the Christian era; stills (alembics) being

described with precision in' the works of Zosimus, the alchemist, who lived in the latter part of the third and beginning of the fourth century.

The supposed words of the antiquarian Polidore Virgil are not here quoted, although they appear to trace the beginning of distillation to the foundation of the Roman Empire, because they are contained in the fourth chapter of the ninth book of a recent edition, and there is no such book in "*De Rerum Inventoribus*" published in 1499 with only three books, and because the ninth book may have been added by some editor. It may, however, be that the subject of this fourth chapter is to be found in the third or other books of the original editions which were not accessible to Deipneus. However, assuming the ninth book to have been written by good Father Polidore, it is clear that, in the matter of distillation and early spirit drinking, the Egyptians and Romans are thrown quite into the shade by the statement of the learned, venerable, and never-to-be-forgotten historian of Saharampur to the effect that distillation was known in the very mists of time, soon after the evolution of *anthropus primogenitus*. This veridical historian goes on to say that not very long after the remote period of the ascent of *homo cogitans* from *pithecanthropus erectus*, advantage was taken by his immediate successors of their observation of the condensation of aqueous vapor from clouds, and one of them invented an apparatus for the artificial production of vapor and by that means, besides find-

ing the properties of steam, discovered alcohol in fermented sap, and distilled and drank enough of it to make him more than glad. The process of distillation and the pleasant effects of the product soon became generally known and were transmitted from generation to generation until finally, to take a drop in the morning as an eye-opener, another at noon as a provocative of appetite, and a copious draught at night as a soporific, was considered salubrious and was highly recommended by publicans throughout the Orient. It was then that the Hindoos of high and low castes were wont to delight their palates, warm their entrails, and stimulate their brains to such extremes that they had to be warned through the sacred ordinances of *Manu* against the offense of inebriation, and even the twice-born were often urged to avoid the tempting spirit of wine. It is no wonder that these God-fearing people could not well resist the temptation of spirit-drinking since water was never of prime quality in their region of the globe, and moreover was declared unsanitary by their leading Bacteriologists, and since they had the choice of thirteen different kinds of throat curetting rum, and whiskey highly charged with fusel oil and other searching, scratchy, peppery essences, which doubtless they imbibed straight, in cocktails, or sparingly diluted with club soda.

Valuable information on the history of distillation may be obtained by consulting a paper entitled "Historical notes on Alcohol" by Professor James F.

Babcock in "New Remedies" for November, 1880, with further annotations by one of the editors; also a digest of Marcelin Berthelot's article on "*The discovery of alcohol and distillation*" in "*The Pharmaceutical Journal and Transactions*," February 4th, 1893, and the papers, on this interesting subject, of C. E. Pellew, M. D. in "*Appleton's Popular Science Monthly*" for June and July, 1893.

In a private letter, an illustrious pandit says "The crude methods alluded to in the first note on page 359 (Annotations to Professor Babcock's article), second column, were no doubt merely practised for physical experimental purposes, but no practical use was made of the product. While I allow that it is possible that the Hindus knew distilled spirits quite early, it will be found that we cannot go back beyond about 910 A. D. for any positive statement. I now hold that the term *Kohala*, to which I was the first to draw attention, and which means a distilled spirit, is undoubtedly borrowed from the Arabic *Kuhl* or *Kuhul*, black sulphide of antimony or lead." * . . .

Alcohol used in moderation, suitably diluted or in the form of wines or malt liquors, is a delightful beverage and valuable medicinal agent, but when taken intemperately causes the saddest ravages. The inebriated individual is often loquacious, foolish and extravagant, he is sometimes combative, he loses his self-control, his head swims, he totters, perhaps falls in a state of insensibility, or becomes ravingly

* Dr. Charles Rice.

delirious, and from a shock may suddenly recover his senses. This is briefly and admirably stated by the great delineator of human character, in the case of Michael Cassio who, much to the surprise of Iago, quickly passes from wild inebriation into moralisation on the ill effects of excessive potation—"O that men should put an enemy in their mouths to steal away their brains!" . . . Continued excessive use of alcohol surely leads to seriously damaging effects upon the tissues and organs of the body. The dipsomaniac who begins dissipation at an early age is not likely to survive long the ill consequences of the poison, a part only of which is destroyed in the economy while the remainder is eliminated unchanged to tease and irritate the emunctories. Three or four large potations of rum, whiskey or gin, say of half a pint each, in rapid succession, produce the gravest effects, and, in some cases, even sudden death. A man twenty-six years of age was recently reported to have dropped dead after drinking twenty-seven glasses of whiskey. . . .

The habitual drinker's nose often betrays him, but every red-nosed man is not necessarily to be regarded as a wine or spirit drinker. An amusing instance of such an error was in the case of an eminent physician who had never tasted wine or spirit but who had a huge nose, fiery red as Bardolph's upon which fat Jack saw a flea stick and said it was a black soul burning in hell fire. This excellent man and conscientious doctor was one day prescribing for a woman who

asked that she be allowed something strong to drink, when he said *no*—nothing but cold water, not a drop of whiskey, of which you have had more than enough.—Bad cess to ye, Dachter, it never was cauld wather made yer nose so red? . . .

It should be noted that hard drinkers prefer the crude, strong liquors containing a liberal proportion of amylic and caproic alcohols. Some of them form the habit of drinking pure methylic alcohol (wood spirit) which is very poisonous to the uninitiated. Varnishers often drink the wood spirit of shellac varnish after causing precipitation of the shellac by the addition of some water. Other sorts even drink the "Kerosene oil" of lamps. In museums it has become necessary to add divers nauseous substances to the alcohol used for the preservation of specimens to prevent its consumption by bibbing subordinates. The dipsomaniac will drink anything having the semblance of alcohol.

For an excuse to take more alcohol as counter poison, heavy drinkers are wont to utter the old adage "Take the hair of the dog by whom you are bitten." The exact age of this tipplers' proverb does not appear to be known, but it was in common use nearly two thousand years ago, and is quoted by Athenaeus (Epit. B. II, C. 20) from Antiphanes, who says:

"Take the hair, it is well written,
Of the dog by whom you are bitten.
Work off one wine by his brother,
And one labor with another."

The principal strong alcoholic beverages now in use are: 1. Brandy, 2. Rum, 3. Whiskey, 4. Gin, 5. Arrack, 6. Vodka, 7. Sake, 8. Samshoo, 9. Tepache, 10. Aguardiente, 11. Arza, 12. Bland, 13. The many cordials.

1. *Brandy*, contracted from brandy-wine, from the old French *brandevin*, the German *brantwein*, all meaning burned wine, now commonly called *eau-de-vie* which, distilled from wine, contains forty-eight to fifty-five per centum of ethylic alcohol with the right proportion of an added essence that gives it what is called its *bouquet*. Among the component parts of cognac essence are the cenanthic and pelargonic ethers. The best brandies are distilled from white wines, and the city of Cognac has long enjoyed a high reputation for its brandies which are commonly called cognac for short, just as champagne is used to designate the wines of Champagne. Of the many other brandies in use, only a few of the best known need now be mentioned, such as plum, peach, pear, and apple brandy often called apple jack or Jersey lightning.

Fine champagne eau-de-vie is surely one of the best of stomachics after a good dinner and is always suggestive of Johnson's epigram—"claret for boys, port for men, and brandy for heroes." Boswell in his life of Johnson renders it as follows:

"Claret is the liquor for boys; port for men; but he who aspires to be a hero must drink brandy."

Hot Jersey lightning toddy with a baked apple therein is not a bad winter night drink. The brandy

cocktail with its sweet, sour, and bitter flavorings is one of the enormities of national drinks which has become known to our transatlantic cousins, but which they have not yet learned to render palatable. O! ye confiding traveller, never do you commit the indiscretion of ordering any kind of cocktail in a foreign *café!* . . . To speak of cocktails is mindful of the short conversation between a New Yorker and a Londoner who asked—Ave you the hentail in Hamerica?—No, said the Gothamite, but we have the cocktail.—O, ah, quite so, indeed!

“Punch is a strong weak
And a sour sweet drink.”

For it was long ago that the following formula was given for a good punch, requiring brandy to make it strong, water to make it weak, sugar to make it sweet, lemon to make it sour.

2. *Rum*, distilled from molasses or from cane juice, with its seventy-five per centum of alcohol, makes the most quarrelsome and pugnacious kind of drunk. This is probably why the word rum is popularly used to designate any sort of intoxicant, rum drinking having the meaning, among plain people, of the use of any spirit, and rum-shop, a tavern. . . . The best rum comes from Martinique, Antigua, Santa Cruz, and Jamaica. New England furnishes an abundant supply of rum distilled from molasses and sugar-house rubbish. An inferior rum called *tafia* is made in the West Indies, another known as *bess-a-*

besse, a third from molasses, named *cachaca* in Brazil, and a fourth, from cane juice *chicha de caña* in New Granada. These spirits are almost always suggestive of Mr. Stiggins' habit of dropping a bit of loaf sugar in his tipple of pine-apple rum.

3. *Whiskey*—corrupted from *usquebaugh*—is from the Celtic, *uisge*, water, and *beatha*, life, water of life. That often illicit distillate from barley, wheat, rye, corn, or potato, has made and undone many good fellows, with its forty-eight to fifty per centum of ethylic and small proportion of amylic alcohol which disappears with age. Potato whiskey contains more amylic alcohol (fusel oil) than any of the other whiskeys. Ireland and Scotland produce and consume "lashings" of this delicious drink which has a very different flavor from the American varieties, each of which has its peculiarities, as the corn, the rye, and the wheat whiskey, a large quantity of which is brewed in Canada.

Under the influence of barley brew the Scotch Bard's humor was always gay when he was na foo but had plenty. Although potheen often excites combativeness in the man of Galway, it intensifies the good nature and brightens the wit of the whole nation. Who can forget the chestnut of Pat's dream of a visit to the Vatican? "Last noight I dhreamed that the head-bishop ov Room axed me to have a ddrop ov the crather. Phadrick, says he to me, will you be afther taking it straight or in punch? Saving your

Holiness' prisince, says I to him, if the matarials bees convaniant, the stuff would be betther for a little hate and suggar—as the Holy Father went for the hot water I woke up, and it's distressed I am that I didn't take it cauld!"

Father Tom's receipt for punch is so often misquoted that it is the writer's bounden duty to record it with absolute accuracy. Here it is, and something besides, taken *verbatim et literatim* from "Father Tom and the Pope," Simpson & Co. Agathenian Press, 1867. "Now, 'your Holiness,' says Father Tom 'this bein' the first time you ever dispinsed them chymicals, says he, I'll just make bould to lay down one rule of orthography,' says he, 'for conwhounding them, *secundem mortem*."

"What's that?" says the Pope.

"Put in the sperits first, says his Riv'rence; and then put in the sugar; and remember, every dhrop of wather you put in after that spoils the punch."

"Glory be to God! says the Pope, not minding a word Father Tom was saying. Glory be to God! says he, smacking his lips. I never knew what dhrink was afore, says he. It bates Lachrymal chrystal out of the face! says he, it's Nechthar itself, it is, so it is! says he, wiping his epistolical mouth wid the cuff ov his coat."

4. *Gin* (42 to 58 per cent. of alcohol), from genever, juniper, was first made in 1684 at Schiedam, Netherlands. This distillate of rye and barley was originally

flavored with juniper berries, afterward coriander seeds, angelica root, orris root, calamus root, and orange peel were added. It has since been falsified with oil of juniper and adulterated with bitter almond cake, oil of turpentine, alum or a lead salt to clarify it when much watered, capsicum, grains of paradise, guinea pepper and other acrid substances and sugar to disguise them. Such liquor, sold in the so-called gin palaces of London, has been productive of many hob-nail livers. Gin drinking makes men gloomy, surly, and sour. Old Tom gin is much liked by "topers," but "Hollands" was the favorite beverage of the ancient Dutchmen of Chestnutville, cold with sugar in summer, and as hot sling in winter. The Garrick Club gin punch was rendered famous by Theodore Hook who on one occasion before dinner absorbed a whole brew which consisted of half a pint of gin poured on the outer peel of a lemon, a little lemon juice, a glass of maraschino, about a pint and a quarter of water, and two bottles of iced soda water, the result being three pints of punch. This bears some similitude but no equality to the American gin fizz.

5. *Arrack* arrack, rack, arrack-mewah, arrack-tuba; these strong distillates of rice, barley, peaches, dates, cocoa and other palm saps, variously aromatised, are produced in the Orient, principally in the Philippine Islands, in Batavia, Tourkestan, and Persia.

6. *Vodka*, a very strong rye or potato distillate, is the drink of the Russian peasantry. It contains

enough fusel oil to sicken any tramp of to-day who would dare to drink a gill of the vile "rot-gut" as it is called by sailors. An alcoholic drink made of fermented rice, known as *watky*, and another distilled from a sweet herb, called *Stalkaiatrava*, are used in Kamstchatka.

7. *Sake*, (pronounced sakkeh) a distillate from the yeasty liquid in which boiled rice has fermented for many days under pressure, is the national tipple of the Japanese, who drink it warm as the Greeks and Romans were wont to take their wines. The first distillation is the common potation whilst the rectified spirit is rarely used as a beverage.

8. *Sam-shoo*, meaning thrice fired, is a Chinese distillate, the same as rectified *sake*, but dark amber colored and containing from thirty-three to fifty per centum of ethylic alcohol.

9. *Tepache*, a distillate from corn or grapes, is the favorite drink in Chihuahua, Mexico.

10. *Agua-ardiente*, distilled from *pulque*, is the well-known intoxicant in Mexico and Central America.

11. *Arza*, distilled from fermented mare's milk, is the strong drink used by Tartars and Kalmucks.

12. *Bland*, distilled from fermented skimmed milk, is the tipple of the Shetland Islanders.

Many other alcoholic beverages, not mentioned on this occasion, are used and abused by civilised nations.

13. *The alcoholic cordials* are almost too many to record in this brief review; a few only need therefore be named, viz. *Kirschenwasser*, *Zwetschenwasser*,

Holerca, Sekis-Kayavodka, Slivovitza, Troster, Rakia, Noyaux, Crème-de-Cacao, Crème-de-Mocha, Crème-de-Thé, Crème de Menthe, Parfait-amour, Elixir de Garus, Cherry Bounce, Maraschino, Curaçoa, Chartreuse, Benedictine, Anisette, and Absinth which contains from 62 to 75 per cent. of alcohol.

Cordials are said to have been invented for the use of Louis the XIV in his old age. While these beverages became the fashion during the last years of the *Grand Monarque*, they surely were known and used long before his time both as agreeable drinks and as valuable medicinal agents.

Notwithstanding the wail of teetotallers, the American nation is comparatively moderate in the use of intoxicating beverages as shown in a recent statement of the British Board of Trade to the following effect. The annual consumption, per capita,

OF SPIRITS	OF WINE	OF BEER
In Engl'd. .1.12 gals.	In Engl'd. .9.39 gals.	In Engl'd. .31.7 gals.
In France..2.02 "	In France 25.40 "	In France .6.2 "
In Germ'y..1.94 "	In Germ'y 1.45 "	In Germ'y .25.5 "
In the U.S.1.06 "	In the U.S. 0.33 "	In the U.S. 13.3 "

X

VII. TEA INFUSION

"Sir . . . we are indebted to China for the four principal blessings we enjoy. Tea came from China, the compass came from China, printing came from China, and gunpowder came from China—thank God!" *

Ye lovers of wholesome and palatable drinks, pray give indulgent heed to this discourse in continuation of the discussion on beverages. That your forbearance be not too sorely taxed by the tedium of a detailed statement of Mongol commerce, of botanical characters, or of hieroglyphic *sah* poetry these superfluities will be omitted from the introduction of the subject which shall consist of brief notes on the history, culture, properties, and uses of the agricultural product known as tea in this country; *thé* in France; *thee* in Germany; *té* in Italy and Spain; *cha* in Portugal; *chai* in Russia, Turkey, and Persia; *tsja* in Japan; and *té*, *cha*, *sah*, *tsa*, etc., in China. After the proposed short preliminary historical summary and the presentation of this intricate question of tea imbibition at home, by genuine lovers of the savory infusion as well as by pharisaical prohibitionists or by garrulous, decayed, frumpish, female misanthropists, and abroad by scabby, leprous, fiendish, opium saturated heathens, you will be expected to illuminate the dark side of the question in your own happy vein.

* Sayings of Dr. Bushwhacker.

At the word tea, the index of the antiquarian's mental compass is directed eastwardly, as it so often is to suggest the origin of many earthly things. Sage investigators speak with awful eloquence of the baneful effects of the Orient's polluted waters; tell how, by long suffering and cruel experiences, man rendered them potable and salubrious by the simple process of ebullition; and attribute the beginning of tea-drinking to the necessity of rendering boiled water palatable by means of artificial flavoring, not with spices as did the Greeks, but by infusing the scrolled and parched leaves of the evergreen shrub tea which combines savor with stimulation and nourishment.

Of the origin of its name, little seems to be known. In his Dictionary of the Amoy vernacular, Professor Douglas says—"The word tea is derived from the name of the plant which is *té*."—Whether this was inspired by the revered Mr. J. Bunsby the author does not say. In other parts of the Empire it is called *cha*, *ts'a*, etc., but this author does not give the real derivation of *té*, *cha*, or *ts'a*. Linnaeus named the shrub *Thea Chinensis*; Linklater, *Camellia Thea*; and Griffith, *Camellia Theifera*. "The (other) names by which the tea of the *thea chinensis* is known to the Chinese," says Balfour, "viz. *Ming*, *Ku-tu* or *Ku-cha*, *Kia*, *Tu*, . . . show that several shrubs have furnished that country at various times with the tea leaf in use at different periods or places . . . and *Ming* . . . is often put on tea boxes."

Indian mythology accounts for the origin of tea as

follows: "Dharma, a Hindoo Prince, went on a pilgrimage to China, vowing he would never take rest by the way; but he once fell asleep and, on awaking, was so angry with himself, that he cut off his eyelids and flung them on the ground. These sprang up in the form of tea shrubs; and he who drinks the infusion thereof imbibed the juice of the eyelids of Dharma."

Tea appears to have been known in China in 350 A. D., but was not in general use until the beginning of the ninth century when, according to Siebold, it was imported from Korea. In his "*Relation des voyages faits par les Arabes et les Persans dans l'Inde et à la Chine dans le neuvième siècle, Paris 1845,*" Reinaud writes of certain Arabs and Persians who had travelled in India and China and given an account of a plant called *sakh* (supposed to be the same as tea), said to be largely sold in the Chinese towns; the leaves of this plant being used in infusion, both as an agreeable beverage and a medicinal agent. In the year 1285 says Flüeckiger, tea was subject to a taxation in the Chinese province of Kiang-si. It is evident that the plant was originally of northern habitat, but the Chinese succeeded in acclimating it in the south, so that in the beginning of the fifteenth century not less than nine of their central and southern provinces are mentioned as cultivating this shrub on a large scale.

In Japan the use of tea infusion as a beverage has been traced back to 729 A. D., but the cultivation

of the plant does not appear to have been greatly extended until the fifteenth century.

In 1550 an account of the use of tea among the Chinese and Mongols was given at Venice by a Persian merchant, and during the same century the Jesuit missionaries to China and Japan reported upon tea-drinking in these countries. Balfour speaks of the Portuguese Texeira who, about the year 1600, saw the dried leaves of tea at Malacca; and Olearius is mentioned by this author and also by Flückiger as having drunk tea in 1637 at Ispahan, and of speaking of its use among the Persians who, long before, had obtained the leaves from China through the medium of Uzbak traders. In 1600 Father Matteo Ricci, the founder of the mission to China, sent tea to Europe and made known some of its properties. Although as early as 1602 the Dutch East India Company began its importation,* tea did not reach England until 1650. It had already become known in France through the Chancellor Séguier in 1636, but the addition of milk to the infusion (*thé-au-lait*) was not used until 1680 when Madame de Sévigné wrote of this as an invention of Madame de la Sablière.† Throughout western

* Some French writers assert that the Dutch obtained their first samples of tea in exchange for sage, whose infusion was so much used medicinally in Europe, and whose virtues had been so greatly extolled by the Salernian School; while an English authority says that the Dutch exchanged one pound of sage for every three pounds of Chinese tea, and suggested that probably each barterer thought the other cheated.

† Mention of that distinguished lady's name is reminiscent of a clever epigram which she made on Lafontaine who, despite

Europe tea infusion was at first used as a medicinal agent and, in England, did not become a fashionable beverage until Katherine of Braganza, the Queen of Charles II, introduced at court this drink, a fondness for which she had acquired in Portugal. As a medicinal agent, tea was highly esteemed in Germany, from the year 1657, and the official price-lists of drugs for 1662, in the principality of Liegnitz, contained the item "*Herba schak*" (tea) fifteen gulden for "a handful."

Tea does not seem to have become known to the Russians until 1638 when a Moscovite ambassador to China brought some, as a present to the Czar, from Gobdo, now called Kobdo, a district of western Outer Mongolia close to the Siberian frontier.

"The tea plant," says Balfour, "is multiplied by seed like the hawthorn and therefore the produce cannot be identical in every respect with the parent. Instead, therefore, of having one or two botanical varieties of tea plant in China, there are in fact many kinds although the difference between them may be

his quick perception of the ridiculous, his keen observation of the ways of men, and beasts, his admirable fables, full of deep philosophy, abounding in charming allegory, judiciously tinctured with wholesome satire, and told in such simple and beautiful, poetical language, was not gifted with the art of small talk, too generally pleasing in society, and therefore did not shine as a *bel-esprit*. Once, during a *tête-à-tête*, his kind friend and admirer, Madame de la Sablière could not resist the impulse of saying to him: "*En vérité, mon cher Lafontaine, vous seriez bien bête, si vous n'aviez pas tant d'esprit.*" About a century later a critical writer said that the expression would be as true, seriously, by inverting it as follows: "*Vous n'auriez pas tant d'esprit si vous n'étiez pas si bête.*"

slight. The seeds . . . are gathered year after year in different climates, and in the course of time the plants in one district slightly differ from those of another although they may have been originally produced from the same stock." . . . The sprouts, when four inches high, are planted two feet apart. "Hilly ground, as affording good drainage, is better adapted for the growth of the plant than flat ground."

The first crop is gathered in three years. If the shrub is stripped of its leaves while younger, this may be fatal to future crops, as it would be if no crop was gathered at the end of three years. Three crops are collected yearly, the first in April, the second in May, and the third in June. The shrubs are not entirely stripped, otherwise they soon would be exhausted. The best are the youngest leaves. In ten years or even less the shrubs are unproductive and cut down to the stems from which new shoots and leaves sprout in time for the next year's crop.

Thea viridis thrives in the northern provinces; not so the *thea Bohea* which is cultivated in the southern provinces; but both green and black tea are produced from either of these species, the color depending upon the mode of treatment of the leaves before and during the drying process.

The Chinese teas are classed commercially in accordance with their quality, and are further divided into green and black teas. Chinese merchants reckon at least one hundred and fifty sorts, of which the following are the principal qualities known in trade:

GREEN TEAS	BLACK TEAS
Hyson or He-chun	Pekoe or Pak-ho
Hyson jr., or Yu-tseen	Orange Pekoe
Hyson-schoulang	Black Pekoe or Hung-muey
Gunpowder or Chou-cha	Koang-foo or congon
Imperial	Pouchong or Paou-chung
Tonkay or Tun-ke	Souchong or Scaou-chung
Hyson-skin	Ning-Yong
	Oolong

Fifty years ago China exported nearly sixty millions pounds of tea, and the yearly export had increased to more than two hundred and fifty millions of pounds up to fifteen years ago, since which time it seems to have decreased on account of the fast increasing product of the immense plantations in Japan, Formosa, India, and other countries; India alone yielding more than a hundred millions of pounds in 1890. Many of the Ceylon coffee plantations having failed, owing to injury of the plant by the parasitic fungus *Hemileia Vastatrix*, the coffee borer and the coffee bug, tea was planted on the island as an experiment, and in 1867 the first tea gardens scarcely covered ten acres of ground, but in less than fifteen years the acreage of tea had reached ten thousand. At the present time the yield of excellent tea in Ceylon is immense, and the leaf is to be found in every civilised country.

In 1828 the Dutch introduced the tea plant into Java where it has thriven so that large quantities of the leaves are now sent annually to Holland from extensive tea gardens.

Formosa has, for many years, produced superior

qualities of teas which are much esteemed in this country.

Among the inferior teas are those of Amoy and Cochin China.

Early in this century tea was cultivated in Brazil, but its culture soon abandoned for coffee. (Fletcher & Kidder.) It is cultivable in California, Texas, and some southern states.

The best teas, among them the genuine Yen Pouchong, are said never to leave China; first, because small quantities only are produced, just enough for the use of the rich; secondly, because they are too moist to bear exportation; and thirdly, because they are all pre-empted by the mandarins; bringing from seven to ten dollars per pound.

Next in excellence to mandarin teas are those brought by caravan to Russia and consumed by the wealthy nobles. These teas bring, in Moscow, and St. Petersburg, from eight to ten, or even twelve, dollars per pound.

It is only a few years ago that certain Chinese teas, gathered from young bud-leaves and prepared with great care, were sold in this country at public auction for twenty-nine dollars and resold privately at fifty dollars per pound.

Ordinary good tea from Formosa and Ceylon bring from seventy-five cents to one dollar per pound, and some blends bring five dollars and even more.

Many nations use infusions of leaves, stems, or flowers of divers plants as beverages bearing the name

of tea, some of which have similar properties to the *thea chinensis* whilst others are entirely different. In Mexico, and Central and South America, infusions of the leaves of *Psoralea Glandulosa*, *Alstonia Theæformis*, *Symplocos Alstonia*, *Gaultheria Procumbens*, and *Ledum Latifolium* are used as teas. In Paraguay the beverage called *maté* is an infusion of *Ilex Paraguayensis*, of *Ilex Gongonha*, or of *Ilex Theezans*. In India a tea beverage is made of stalks of lemon grass, *Andropogon Citratus*; and the "tea of heaven," a common drink in Japan is obtained from leaves of *Hydrangea Thunbergi*. Faham tea of the Mauritius is said to be made with the orchid *Angraecum Fragrans*. New Jersey tea is the astringent herb known as *Ceanothus Americanus* (Balfour), and the *Monarda Didyma* is commonly called Oswego tea.

Roasted coffee leaves, which contain a large percentage of caffein (thein) have been substituted for tea and largely consumed for a long time in Sumatra and Java, where this coffee tea can be produced for about two cents per pound.*

Many more plants, the leaves of which have been and are used, medicinally or otherwise, under the name of tea, might have been added to this list, but the statement already made suffices to emphasize that *thea chinensis* is the chief plant that properly should bear the title of tea..

The following excerpt serves to show that the tea plant is cultivable in this country.

* See Daniel Hanbury's "Science Papers," 1876.

"J. M. Hodnet, a progressive farmer living near Lilac on the dividing line between Milam and Williamson counties, Texas, says that the Chinese tea plant grows luxuriantly on his farm, even in the fence corners, and requires no cultivation, save being kept free from weeds. The plants come up voluntarily every year, spread rapidly and by the uninitiated would often be mistaken for noxious weeds. As an experiment Mr. Hodnet imported the seed several years ago from Oriental China through our Ambassador. He now gathers the leaves, dries and uses them in making a most palatable tea, almost if not quite equal to the imported product."*

The analysis of tea shows it to be composed of tannin in varying proportions, of gum, of glucose, of a volatile oil, of a fatty acid, of a special yellow acid, of green and yellow coloring matters, of pectine, of a nitrogenous substance closely approaching chemically the casein of milk, and of another nitrogenous principle which is crystallizable into colorless and tasteless delicate needles. This alkaloidal principle was discovered and named *thein* in 1827 by Oudry,

* The cultivation of tea, which has been for some years carried on experimentally by Dr. C. U. Shepard, at Summerville, S. C., now bids fair to develop into a commercial success greatly to the advantage of the agriculture of the South. According to the "Charleston News and Courier," capitalists are now buying thousands of acres of land near the city, and their plans contemplate the production of something like 300,000 pounds of tea annually for the American market. The gentlemen who are actively interested in the enterprise are Col. A. C. Tyler, of New London, Conn., Major R. D. Trimble, of the same place, and Baron J. A. von Brunig, of Washington, formerly a member of the German legation.—From *American Gardening*, Feb'y 9, 1901.

the French chemist. The chemical formula of *thein* is $C_8H_{10}N_4O_2$, and its denomination is trimethylxanthine. Good tea contains from two to three per centum of *thein* while maté contains from $\frac{1}{10}$ of one to $\frac{1}{100}$ per centum of *matein* which is chemically identical with *thein*. This time the *Bon Dieu* "went back on" Monsieur, for *thein* turned out to be chemically identical with caffein discovered by Runge in 1820; this identity having been confirmed by Jobst and Müler in 1828.

It is known that the aroma of tea does not pre-exist in the fresh leaves but is developed through the action of heat in the preparation of these leaves, just as the roasting coffee beans, of meats, and of other comestibles so materially changes their odor and savor as to render them highly palatable.

The lettered Chinese, Lo Yu, who flourished about a thousand years ago, in the Tang dynasty, seems to have been a great lover of tea, for he spoke of the effects of its infusion in terms of high commendation, saying that "it tempers the spirit, and harmonises the mind; dispels lassitude and relieves fatigue; awakens thought and prevents drowsiness; lightens or refreshens the body and clears the perceptive faculties."

Among the principles of tea which act upon the nervous system are chiefly the volatile oil and the *thein*. The volatile oil, tannic acid and extractives are found in larger proportion in green tea, while *thein* is said to be twice as abundant in black as in

green tea. The astringency of tea is due principally to the tannin it contains. The inferior teas are much more astringent and less excitant than the finer qualities, owing to their greater proportion of tannin and lesser proportion of *thein* and of volatile oil.

The teetotallers, needing stimulation as much as do other mortals, find it in tea drinking which has been proved a decided exhilarant and even a mild intoxicant when taken in excess. Used in moderation, this excellent beverage is as beneficial as the Chinese philosopher found it a thousand years ago, while its abuse not only disturbs the nervous equilibrium but seriously impairs the digestive process. Its ill effects were, however, greatly exaggerated by Balzac in his article on *Modern Excitants*. He was an inveterate coffee drinker and was consequently taking large quantities of *caffein* which is identical with *thein*.

Tea infusion is very largely the beverage of the hundreds of millions of human beings in Siberia, Korea, the Chinese Empire, Japan, and India. It is the common drink of the Russians among whom the samovar's water is ever boiling, and who often take their tea iced with the addition of a slice of lemon. It is said that the brick-teas are sometimes eaten after being chopped and mixed with salt and butter or koumys, or with the addition of boiling water to the butter or koumys, are taken as a soup by Tartars and Tibetans. The Dutch and English

consume an enormous amount of tea, as is the case with those nations that do not cultivate the grape-vine; beer and tea being their principal beverages.

Explorers of frigid regions use tea infusion preferably to other beverages because it is easily prepared and is, as they believe, sufficiently stimulating. They prefer it to coffee *partly* because it is more easily prepared, and they condemn the use of alcohol during their expeditions, except medicinally.

Tea lovers do not generally add sugar or cream to this delicious drink, and professional tasters seldom do so. Nor do they "wet the tea," as it is termed, but infuse it in boiling water and in a minute or two proceed with their test, which is first to inhale some of the vapor from the infused leaves, and then to take a mouthful of the infusion. The reason why they do not simply wet the leaves and throw away the water is that they wish to determine by taste the astringency of the tea due to the contained tannin, besides its other properties. The best teas need no wetting, but the ordinary kinds require this preliminary process to rid the leaves of their excess of tannin. When two cups of tea are to be made, the dry leaves are put in an earthen tea-pot which must be hot, and half a cup of boiling water poured in, and the whole shaken rapidly two or three times, when the water is immediately thrown off, and the infusion made by the desired quantity of boiling water. The working people who want something "searching and puckery" prefer a tea which is rich in tannin and which they

allow to infuse until it acquires its wonted degree of bitterness and astringency.

The following tales, being pertinent to tea drinking, may suggest to you matter more enlivening than this too technical dissertation.

An illustrious soldier, fatigue worn, thirsty and hungry, arriving at a farm-house where he was well known, asked for a drink of tea. The hostess, being anxious to treat her guest becomingly, brought forth the daintiest morsels at command and herself prepared the drink with what was then called long sweetening. Now, said she, is the tea quite to your taste? Are you sure it is right? Do tell me if there is anything amiss.—Since you insist, let me say that it is rather sweet.—O, dear me, General, if it was all lasses it wouldn't be any too sweet for *you*.

At a boarding-house kept by one of those reduced cultivated ladies, with a glorious past, a dim present, and fervent hope for a bright future, a newly arrived grave and silent guest was asked mincingly—Will you have any condiments in your tea, sir? Looking blandly toward the smiling widowed hostess, and without semblance of irony in his tone, the sedate man replied—Salt and pepper, madam, if you please, but no mustard.—Although the laughter was at the expense of the good lady, she was right in her use of the term, for the cream and sugar ordinarily added to the cup of tea infusion are, strictly, true condiments which render the tea more relishable to many persons.

HOW TO MAKE A CUP OF TEA.

BY AN OLD OFFICER OF THE NAVY.

"I have spent much time in China and Japan," says Commodore X, "have enjoyed their delicious infusion in Hongkong and in Yokohama tea-houses, have long watched its simple preparation, and finally settled upon a way which seemed to me preferable to the Eastern methods. The tea must be of excellent quality, the porcelain vessel for its infusion hot, the cups and saucers well heated, and the water kept constantly at the boiling point. After due observance of these essential requirements, put one drachm of tea leaves into the infusing receptacle, pour in four ounces of boiling water, shake briskly three or four times and throw out the water. The superfluous tannin having been washed away from the leaves by this process, eight ounces of boiling water may now be poured in, the vessel well covered, and the tea infused for five or six minutes when it will be ready for drinking plain, diluted to taste, or moderately sweetened. The addition of a dessert-spoonful of cream is no detriment whatever to the beverage. The Orientals and many Americans prefer the plain drink. With or without condiments, a good cup of tea is enjoyable in all seasons and does all for man that Lo Yu has promised. The Russian iced-tea with a thimbleful of rum or brandy is a summer drink fit for the Olympian Gods."

XI

VIII. COFFEE INFUSION

"Coffee which makes the politician wise,
And see thro' all things with his half shut eyes."

Convivial Readers,—Knowing your great fondness for the fragrant, nutritious, and invigorating swarthy infusion of certain parched and pounded Abyssinian grains now known as coffee, the writer ventures to lay before you for examination several differing versions and legends relating to the discovery and properties of these coffee or cuffa grains, and will expect you to believe implicitly every one of them, for they are all as true as the Koran, as instructive as the Zend Avesta, and as entertaining as the thousand and one nights' tales! The authorities cited seem to have derived their information from very ancient and trustworthy sources, notably from the astute and veridical Iskender ben Ali ben Mustapha ben Dara who was an inveterate drinker of *café-noir*, which he believed to be a powerful stimulant, stomachic, hepatic, peristaltic, and neurotic, besides being an efficient arouser of the tender emotions. The following short abstracts of these versions and legends are noted for your special delectation.

1. When the pugnacious David and the gushing young and recent widow Abigail enjoyed their first

tête-à-tête, after a sumptuous supper, instead of a *petit-verre* of *parfait-amour* or of *maraschino*, each took a mouthful and then several *demie-tasses* of a dark black infusion which made them glad, wakeful, strong and friskful. Judging from its immediate and subsequent effects upon the happy couple, this black beverage could not possibly have been other than a strong infusion of roasted and pounded coffee grains, although a meddlesome, garrulous, tedious, cavilling, cynical censor boldly asserted that the drink in question was only a decoction of parched kidney beans fortified by a potent damianal philter. The dogmatical dictum of that ancient, mouldy, Fadladeenish critic is of no value whatsoever and there is not the least shadow of doubt of the great antiquity of coffee drinking, notwithstanding the silence of Don Fulano y Mengano de Pergano on the interesting incident in the life of the polygamous gynephilic patriarch mentioned by Oytis.*

2. The epicure, in sipping sable nectar from his after-dinner *demie-tasse*, is ever reminded of his great obligation to the illustrious culinary artist who first conceived the brilliant idea of parching the grains to develop their aroma and thus render coffee infusion so delicious. Many deipnosophistic archæologists had for several scores of years, sought in vain to ascertain the date of the invention and the title of the inventor

* "Thy promised boon, O Cyclop! now I claim
And plead my title; Noman is my name."

The strict meaning of *Oytis*, however, is nobody.

of coffee roasting; but so soon as Iskender announced that he had discovered the inventor to be King David's *chef-de-cuisine*, these sages all declared that they had always thought so, but were awaiting more evidence before making known their conclusion!

. . . . The King, as is the wont of the great and mighty, failed to reward his faithful servant for the forever-to-be-remembered luxurious blessing conferred upon his royal highness and consort, as well as upon the thousands of millions of coffee drinkers yet unborn. Alas for the fate of innovators and the "gratitude" of monarchs and of free governments!

3. You will doubtless recall to mind how eloquently a certain aged troubadour—recorder of the exploits of a shrewd and enterprising Hellenic soldier of fortune by profession and rollicking planet promenader by compulsion—lauded in sublime verse the delightful effects of the hypnotic substance *nepenthes*. Why should he not have done so, since *nepenthes* added to wine was then the infallible potion to make man oblivious of care and ills? However, some modern heavy bibbers speak contemptuously of the ancient beverage, alleging that it is fit only for chicks, inferior to haschish paste, and not comparable to "brown-stout" which is both meat and drink besides having no little hypnotic value. But these notions were evidently not in accord with those of the downy brained son of Gallia who, with distorted mental vision and utter ignorance of the effects of banes, regarded *nepenthes* as identical with the gladsome

non-intoxicating infusion of coffee beans. This gratuitous assertion of the croaking, loquacious batrachopolitan, made in the most bold, blatant, and boastful gasconish tone, has led to an acrimonious controversy with the defacement of scores of thousands of foolscap sheets of wood pulp; and the fierce dispute is not yet ended!

4. A very interesting accomplished scholar and profound Hellenist, but senior inmate of one of those homes for the entertainment of persons whose eccentricities render them unsafe to themselves and friends, often, in magisterial and lofty style, expressed the opinion that the black Spartan broth * was neither more nor less than coffee infusion. Although some of his auditors were dubious as to his thorough knowledge of beans, none, in his presence, seemed willing to give expression to his doubts.

5. Fackhir Eddin el Mardiny records that the legion of devils which entered the bodies of the drove of trichinous pigs that went swimming in the Tiberian sea had taken the form of unripe coffee berries which, gulped in great abundance into the jejune entrails of these gluttonish swine, so affected their inward peristalsis that, for immediate relief they frantically dove into the surging waters to be soon seized with

* "The Turks have a drink called *coffee* (for they use no wine), so named of a berry as black as soot, and as bitter (like that black drink which was in use amongst the *Lacedæmonians*, and perhaps the same), which they sip still off, and sup as warm as they can suffer; they spend much time in those *Coffee-houses*, which are somewhat like our Ale-houses or Taverns"
—BURTON, *Anatomy of Melancholy*.

general cramps and so to perish with a bellyful of diabolically indigestible berries. It appears that this abominable tale was originally told by an irreverent, malignant and turbaned Turk who was condemned to impalement for his crass ignorance of demonology and botany, as well as of the habitat of pigs and of the digestive aptitude of the porcine stomach.*

6. The big medicine man Abou-Bekr-Mohammed-Ben-Zacharia, named at first Zacharia al Razi because he was born at Ray in Persia; the Raysian becoming Rases or Rhazes, who, in the ninth century, practised upon the ailing multitudes of Arabia, was in the habit of administering coffee infusion as a panacea, a sovereign remedy for all distempers, and he was the first faithful follower of the Prophet to make known to the world the wonderful medicinal virtues of coffee.

7. Two centuries later, another disciple of the great Apollo, one Al-Houssain-Abou-Ali-Ben-Abdullab-Ebn-Sina, vulgarly called Avicenna, procured from El-Yemen (Arabia Felix) beans of this same coffee, roasted and pounded them, and made thereof a strong infusion of which he drank freely with much pleasure and satisfaction and called it bunchum.

* Papa Arouet was wrong in his assertion that there were no pigs near the sea of Tiberius, for the unorthodox Gadarenes, who abided near its easterly shore, did, contrary to the Mosaic prohibition, domesticate swine and did eat the flesh thereof. Another bit of testimony has been offered of the existence of hogs in the holy land, as follows:

"Augustus Caesar said of Herod the Great that he would rather be his *sus* than *suus*—for Herod killed his own and not his pigs."

8. The antiquarian, Altman von Schwartzwasser, insists that the first individual, outside of Germania, to drink habitually coffee infusion out of a stein mug, was the Mollah Shaduli; while Herr Professor Heinrich Apollonius Richter von Katznellenbogen und Schweinberg, a great authority on date palms and the dative case, asserts that it was the Scheik Omar who, in the year 656 of the Hegira (1278 A. D.) having taken refuge with his followers in the Ousab mountains, found there nothing to eat but coffee berries which made him and his men wakeful of nights, so they were able to do efficient guard duty. Waxing powerful in the wilderness, they made a raid upon their old home, where, however, they were received warmly and joyfully. In acknowledgment, Omar made known to his compatriots the properties of coffee and the delightful effects of its infusion.

9. The wise, learned and venerable Aboul Hadji Effendi, speaks in glowing terms of the exploits of the untiring Arabian peregrinator Jemal-Eddin-Dhabhani who, says that author in his voluminous treatise on men and things in general and in particular, attributed the discovery of coffee and its effects upon beast and man to a singular incident, as follows:

A certain goat-herd's slumbers were much disturbed ever since he had driven his flock to the edge of a forest near which was a Dervish community, owing to the nightly revels of his beasts that, in the company of some stray sheep, seemed to be enjoying a capronic cotillion lasting until the break of day,

with attendant bleatings and other noises of the frisky creatures. In his perplexity to ascertain the cause of these nocturnal frolics, he applied to the chief of the community, who promised his aid toward unravelling the mystery. The good Dervish closely watched the animals and one evening followed them a short distance in the forest, when he saw them feeding on the red berries and leaves of certain low trees. The shrewd and canny old man gathered a basketful of the fruit, which he boiled; then he drank some of the decoction after supper, and for that whole night was not only wakeful but inclined to unwonted bodily and mental activity. Attributing these phenomena to the potion he had taken, he concluded that he had made a discovery likely to be precious to his community. Keeping his secret he advised the peasant to take away his herd because he regarded the air of the forest and region as insalubrious to horned cattle. Every day thereafter with the noon refection he administered a large bowl of the decoction to each member of the Brotherhood as an unfailing remedy for drowsiness and indolence.

10. It is further related by Aboul Hadji that, in 1420 A. D. this same Jemal Eddin, in his wanderings, straggled into the country of Persia where he found the people enjoying coffee infusion, and that he had there learned the use of this anhypnotic beverage. On his return to Aden he taught the sleepy townsmen how to keep awake by drinking this infusion. From Aden the delights of coffee imbibing were made known

to the people of Mecca, of Medina, of Mysore in India, and finally of Cairo in Egypt.

11. It is written by Simon Ben Yusuf, or some other scribe, that the Sultan Selim I, he who, in 1517, organised a target excursion through Syria, Palestine and Egypt, received from Cairo, among many prizes, a large plated pewter mug filled with roasted coffee beans, the use of which he introduced to the Constantinopolitans. But the first public coffee house was not established in the great city until the year 1550, prior to which time the "heavy swells" only were able to bear the expense of a cup of the luxurious infusion.

12. Still another Moslem writer of renown, Ibrahim el Kebir Mufti, says that coffee was brought to Mysore direct from Arabia by the notorious vagrant Baba-Booden, who accidentally found among his scanty habiliments seven stray grains which he carelessly flung away on a hillside and which have yielded great multitudes of coffee trees whose products were afterward propagated throughout the Indies.

Since you have read with so much patience and attention the foregoing truthful and convincing statement of the discovery and early history of coffee, kindly give a no less willing attention to the following which you may regard as fiction or not, as dictated by your sound judgment.

13. The erudite Edbal Dar Woruf,* Sahib, chief medicine man in Hindostan and learned in botany, supposes, as do other pandits, that the coffee tree had

* Anagram of Edward Balfour.

its original habitat in the mountain regions of Enarea and Cuffa or Kaffa to the south of Abyssinia.

14. Edbal goes on to say that it was not until about the sixteenth century that coffee was introduced into Arabia whence it passed into Mysore and Ceylon in the seventeenth century; into Mauritius and Bourbon Islands in 1718, and Batavia in 1723, and subsequently into the West Indies. Abd-ul-Kadar-Mahammed-ul-Azari-ul-Jesiri-ul-Hanbali, who wrote in Egypt about 1587 A. D., relates that in the middle of the fifteenth century, Jamal-ud-Din-Abu-Abdulla-Mahammed-bin-Saced-ud-Dubani was Kadi of Aden, and having occasion to visit Abyssinia found his countrymen there drinking coffee. On his return to Aden he there introduced its use, whence it passed into Arabia generally. He further says that Shaikh Ali-Shaduli-ibn-Omar settled near the sea about 1630 A. D. on the plain now occupied by the town of Mocha, and his reputation drew people around him till a village was formed. He highly recommended the use of coffee and has ever since been regarded as the patron saint of Mocha.

15. For a long series of years Arabia had the monopoly on coffee culture and trade, but the crafty Dutch and the shrewd Brazilians and Central Americans have since driven Moslem coffee out of the American market.

16. Rauwolf made coffee known in western Europe soon after his voyage to the Levant in 1583, but the use of the drink did not become general until the

seventeenth century. Public coffee houses were not established in Italy until 1645, in London 1652, at Marseilles 1671, and in Paris 1672. Café-au-lait was introduced in 1690 by Madame de Sévigné. In Paris coffee was then sold at the rate of twenty-eight dollars per pound. Now, in this country, good roasted coffee is retailed at from twenty-five to thirty cents per pound, and the inferior qualities as low as ten cents per pound.

17. The constituent elements of roasted coffee are: cellulose, dextrin, caffeic acid, caffeo-tannic acid, legumin, essential oils, caffeine, and caffeine, which is the main active principle of coffee and has the formula $C_8H_{10}N_4O_2$, its chemical denomination being trimethylxanthin. *Guarana*, Kola nut, tea and maté have precisely the same active principle as coffee which contains from 2 to $\frac{4}{100}$ per centum of caffeine while guarana contains 5 per centum, Kola nut 2 to $2\frac{1}{2}$, tea from 2 to 3, and maté $\frac{1}{100}$ to $\frac{1}{100}$ per centum of caffeine.

18. An infusion of raw coffee would be so intolerably bad as to be unfit to drink. The roasting of the grains completely changes their nature, and so develops their aroma, by the production of caffeine, as to render the infusion delightful alike in flavor and odor. The torrefaction causes the grains to become sufficiently friable to be easily and effectually comminuted, but this torrefaction is a delicate process requiring experience to prevent carbonisation of the grains, which renders the infusion disagreeably

bitter, nor should the grains be underdone as their centre would be practically raw.

19. Nothing need be added to what the immortal poet Abou-Ben-Senar tells of the properties and effects of coffee infusion in his great poem on eastern beverages. He says that "Among the prodigious properties and the happy effects of this sweetened swarthy water upon the faithful and the houries in the seventh heaven and elsewhere are: it helps digestion and is a potent peristaltic persuader; it cures the headache and prevents drowsiness; it brightens the intellect and inspires poetical thought; it equalises the circulation and invigorates the body; and it tones the heart and incites love."

20. Heterogeneous substances in great numbers have been and still are used, more or less burned, to make a black beverage which, taken hot, goes under the name of coffee, and there are seven score and seven or more methods of preparing these many kinds of "coffee" for steady drinking, but only a few of them will now be mentioned.

21. A woodman says that a pound of grilled and ground acorns or chestnuts, and an equal amount of finely chopped salt pork boiled for an hour in a gallon of hard cider, makes a coffee drink that warms the cockles of the laborer's heart.

22. There was a rustic with economical turn of mind who, for his hired men, made "coffee" out of toasted corn cobs which otherwise would have gone to waste. Some of these hired men having detected

him in the act, exacted the substitution of grains of corn, whilst others preferred cow-peas or sweet potatoes similarly treated and strengthened with Jersey lightning, and threatened a strike unless their demands were granted. The miserly yeoman had to succumb!

23. In lumber regions, parched sawdust is said to make strong "coffee" when boiled in whiskey and water, principally whiskey.

24. The Kiowa Indians flavor their "coffee" with mescal buttons to give the drinkers glorious, brilliant color visions of the happy hunting grounds of Turey.

25. The Guarani Indian belles of Brazilian forests serve, at their five o'clock coffee-teas, a drink made of *Paullinia Sorbilis* seed ground between two hot stones and moistened to form a paste which is at once infused, or dried and preserved for use when desired. This dry paste, which appears in our market as hard, brittle cylinders, is known as guarana, and contains five per cent of guaranin which is identical with caffein.

26. The South Sea Islanders use for their "coffee" baked and pounded cocoanut shells with long pig, and drink it hot and straight; whilst the Eskimos and Laps luxuriate, without the aid of liquid air, in a café-frappé of walrus oil and lamp soot.

27. Some web-footed nations daily imbibe many cups of an infusion of burned chicory root in the firm belief that they are drinking superfine coffee, and others make use of the grains of a species of holly, which when parched has the odor of coffee.

28. The substance employed is merely a question of means or of taste. In many parts of the world very decided preference is given to an infusion of the parched and pounded grains of *Coffea Arabica*, or of any of its varieties, such as those of Mocha, Loanda, Java, Sumatra, Bourbon, Martinique, La Guayra, Maracaibo, Costa Rica, Guatemala, Rio de Janeiro, etc.

HOW TO MAKE A CUP OF COFFEE.

29. An eminent gourmet and a passionate amateur of coffee, very justly condemns the prevalent popular notions respecting the preparation of this excellent beverage unknown to the ancient poets, and so precious to those moderns who may lack inspiration, saying that to grind coffee in a mill is a barbaric atrocity — it should be pounded in a hot porcelain mortar* while still hot from the roaster, and immediately used—that to boil coffee is a vandalistic incongruity—it should be infused by percolation in a previously heated glazed-porcelain apparatus as soon as pounded, then poured into heated cups and drunk hot. To clarify coffee infusion with egg albumen is a monstrosity. The quantity of coffee to be infused should not be less than two ounces to the pint of boiling water for morning use, with hot milk and sugar, and stronger for the after-dinner cup. He further asserts that the most delicious of drinks is obtainable

* The Turks pound their parched coffee in wooden mortars. The older the mortar the more precious.

by the blending of three sorts of these grains; not, however, until after the roasting process, as some varieties require more time than others to effect the desired brittleness of the contained lignin. In his experience the Loanda, Java, and Bourbon make a very satisfactory blend, as do the Martinique, La Guayra, and Costa Rica coffees, and regards the addition of chicory root powder as a gustatory abomination worthy of Huns and Goths.*

30. The coffee tree—which is as tall as the lilac bush, not so lofty as the *Araucaria Excelsa*, greater in girth than the ilex, lesser circumferentially than the cedar of Lebanon, with not so much foliage as the chestnut, and more spread than the Lombardy poplar—is attacked (from root to bark, from stem to leaf, from fragrant white flower to cherry-like purplish fruit) by scores of different kinds of enemies, among which abound microbes and molds, larvæ and butterflies, bugs and borers, birds and rodents.. Yet it survives to yield its precious fruit and grains for the gratification of man and beast. The young leaves, rich in caffein which is the same chemically as thein, make good coffee-tea; the pulp of the berries gives, by fermentation, a coffee-wine and, by distillation, a coffee-brandy; the hard trunks of the old plants may be used by the cabinet maker; the larger twigs

*It is reported that in 1897, in the United States, the consumption of coffee reached 636,000,000 pounds or more than forty pounds for each person. In the course of the past ten years the enormous sum of 875,000,000 of dollars was paid for the coffee consumed by our people.

converted into walking sticks; the roots fashioned into various ornaments and into pipes for smoking tobacco; indeed, a house may be built of coffee-wood, and lastly a sarcophagus for the mortal remains of the departed tenant.

XII

IX. CHOCOLATE AND OTHER BROTHS

"In fumes of burning chocolate shall glow,
And tremble at the sea that froths below."

Experts are agreed that broths be classed among beverages, although they contain much solid matter, which, however, is in a state of comminution and subjected to a more or less prolonged ebullition, and in some cases to fermentation.

Let us now inquire into the nature of the plant that produces cacao beans with which one of the most highly nutritious broths is made. In this inquiry we are ably assisted by a veteran learned in Aztec lore, who probably had striven to read currently the world renowned calendar, who, after victory, had so gracefully resheathed his trusty sword and, quitting the tented field, had dwelt and dreamed in marble halls that once may have been Montezuma's, who had long known of the evil ways of the wily and cruel Hernando Cortez, and who had played so well his patriotic part toward the second but holy conquest of Mexico which gave us California, together with the immense western territory called, by our fathers, the great American Desert.

Modern historians and all well disciplined sophomores vouch for the accuracy of the statement that

Columbus was the first white man to learn of cacao as a highly prized article of food, and also of its use as money in prehistoric Mexico, and that the illustrious Genoese had obtained from a cacique of Yucatan specimens of this precious food and money equivalent, while he was sailing along the coast of Honduras on his fourth and last voyage in 1502. They are also positive about the time of the interview in 1520 between the adventurer Cortez and the noble and good Aztec Emperor Xocoyotzin,* who offered the Spaniard a drink of chocolatl in a golden vessel which the ungrateful kleptomaniacal guest did probably purloin.

Students of botany speak of the cacao tree, of the natural order Sterculiaceæ, as a native of southeastern Mexico below the twentieth degree of latitude. They say that the tree best thrives in tropical regions within the fifteen degrees of north and south latitudes; that the cultivated plant grows from sea level to two thousand feet above in the alluvial soil of the valleys; that it is seldom over eighteen feet high and that the highest are the wild trees; that the beautiful, light green, glossy leaves average ten inches in length, three inches and a half in mean breadth, and are elliptic-oblong and acuminate, growing generally at the ends of branches but occasionally directly from the trunk; that the flowers, which are small, bloom in clusters on the larger branches and on the trunk itself; that each cluster yields a single fruit; that

* Aztec for Montezuma.

the ripe fruit from a trunk cluster looks as if it had been artificially pinned to the spot; that the matured fruit or pod is elliptical-ovoid in form, from seven to nine inches in length and from three to four inches in mean diameter, has a thick, tough, purplish yellow rind with ten longitudinal ribs; that this pod is divided into five long cells, each containing eight or ten beans embedded in a soft pinkish acid pulp; that the beans are irregularly ovoid, averaging one inch in length, five eighths of an inch in breadth, and three eighths of an inch in thickness; that the coquettish tree plays the amorous prank of almost always having buds, flowers, and pods in sight, so that ripe fruit may be gathered at any time, but the regular harvests are in June and December, each tree yielding about twenty pounds of beans annually; and that the nubile age of the tree is five years and its prolific period is forty years when comes the menopause. Such is the nature of the plant which has received from the illustrious Linnæus the name of *Theobroma Cacao*.*

The manufacturers assert with confidence that the best cacao is produced in Venezuela, principally near Puerto Cabello and La Guayra, and the merchants say that the preparation of cacao beans for the market is not the least part performed by the planters, for, unless made with proper care, the whole crop

* "We misname the berries cocoa because the jicaras or native cupe, in which the cacao was drunk by the Mexicans, were made of the small end of the cocoa-nut."—"Sayings of Dr. Bushwhacker."

may be lost. The process is briefly as follows: The harvesters heap up the pods on the ground and leave them to wilt, and on the next day cut them open, set free the beans and carry them away in baskets so constructed as to allow the juice of some of the still adherent acid pulp to drain off; after thorough draining the beans are placed in "sweating boxes" or buried and covered with clay for fermentation during forty-eight hours, this being called the claying of the beans, which are then taken out and dried in the sun, when they assume a warm reddish hue, which is characteristic of superior qualities, ready to be packed for exportation. The *Theobroma Cacao* is now cultivated in India, Ceylon, Southern China, the Philippines, and other tropical regions.

It happened long, long ago that an epicurean commanding officer of a distant military post had some doubts about the genuineness of the Gods' food served at his regular morning meal and, desiring information on the chemistry of cacao, sought enlightenment from the post surgeon, who asked for time to confer with the commissary of subsistence, who suggested that he write for scientific advice to the Medical Director of the Department, who referred the communication to the Medical Purveyor, who sent it to a chocolate merchant who appealed to a manufacturer, who consulted his apothecary, who entered into a lengthy correspondence with the most eminent chemists of the terres-

trial globe, who, after twelve months' delay in elaborate investigation, obtained results of the most diverse character because some of them had analyzed beans which they had extracted from the fresh pods before the wilting process, others had selected the fermented but not dried beans, and the majority had taken their specimens from cured and roasted beans. While in this multitude of experimenters, only one was found to have used the cacao beans as cured for exportation. In his perplexity, the industrious, enterprising and inquiring surgeon closed his final report with the query—Who shall decide when such high and mighty authorities disagree? As he had annexed to the report scores of analytical tables, among which was one from the French chemist Payen to whom the *Bon Dieu* had given the brilliant idea of subjecting to analysis only the cured and untoasted beans, the Commander, casting a glance at this last table, said he thought it always safe to decide in favor of those whom the Gods love, and so decided that the Gallic favorite of Turey had overcome in astuteness all his wayward competitors; but alas the information had come too late for the warrior's comfort, as he had already given up bad chocolate for good coffee to which he sometimes added the Commissariat's spiritus frumenti in sufficient quantity, for lack of *fine champagne eau-de-vie*. The surgeon also accepted the Frenchman's analysis of *Theobroma Cacao* beans unroasted, which is as follows:

Fat (cacao butter)	.	.	.	.	.	52.00
Nitrogenous compounds	.	.	.	.	.	20.00
Starch	.	.	.	.	.	10.00
Cellulose	.	.	.	.	.	2.00
Theobromin	.	.	.	.	.	2.00
Saline substances	.	.	.	.	.	4.00
Water	.	.	.	.	.	10.00
Cacao red	.	.	.	.	(traces)	
Essential oil	.	.	.	.
						100.00

The learned chemists, however, agreed that the large percentage of fat in cacao greatly increased its nutritious properties, and were also of the same mind as to the component elements of the highly nitrogenised principle *theobromin*, whose formula is C₇H₈N₄O₂, and whose chemical name is dimethylxanthin, differing from *caffein* by having one atom less of carbon and two less of hydrogen; *caffein* being trimethylxanthin.

CACAO BROTH.

The drink commonly called chocolate is in reality a cacao broth. The word chocolate is said to be derived from Aztec *chocolatl*, from *choco*, signifying noise, and *atl*, water, because of the noise made by water while boiling (Larousse). If this etymology be correct, the term chocolate can be properly applied only to boiling water singing in a kettle, whereas chocolate is now the arbitrary name for cacao paste as well as for the broth made of that paste. The following from Murray's dictionary gives some verisimilitude to the etymology quoted in Larousse's great work. The Mexican *chocolatl* was, says Murray, "an article

of food made of equal parts of the seeds of cacao and of those of the tree called *pochooil* (*Bombax ceiba*)* chocolatl has no connection whatever with the Mexican word *cacauatl*, cacao, but is, so far as known, a radical word of the language. It is possible, however, that Europeans confounded *chocolatl* with *cacaua-atl* which was really a drink made from cacao, *caca-uatl*."

The Aztecs, and those who early learned from them the use of the broth, grated the roasted cacao beans and boiled them for immediate consumption. It was not until the opening of the seventeenth century that the Spaniards began to crush the beans mixed with sugar so as to make thereof a paste flavored with cinnamon, and dried, for the preparation of the broth which they called *chocolata*.

The Spanish ladies in Mexico became so fond of sweetened cacao broth that they took their morning cup in church even during lent. At first they were censured for this self-indulgence by the high clergy but at length the *pecadillo* was overlooked, particularly since Father Escobar had declared that chocolate water did not break a fast; quoting the old maxim, *liquidum non frangit jejunium*, which Father Tom's chronicler afterward did into polite Keltic—"There's no fast on the dhrink." Karmata

* "The *bombax ceiba*, a large tree often dug out for canoes by the people of Yucatan, is native of the tropical regions of Mexico and South America, growing also in the West Indies and introduced in the East Indies. The fleshy petals of the flowers are sometimes used for food . . . its beautiful soft floss is used for pillows and thin mattresses."—BALFOUR.

of Cufa, Arabia, a heterodox Moslem, introduced a new kind of fast during which he allowed the faithful to drink wine. Silence, however, was imposed as a part of the fast!

Chocolate was introduced to the French by Anne of Austria, the spouse of Louis XIII, and soon became a fashionable beverage which, nearly a century later, was taken mixed with coffee and milk under the name of *choca*, the favorite drink of the Parisian wits and men of letters who were wont to frequent the famous Café Procope.

The French are very fond of flavoring their chocolate not only with vanilla as did the Mexicans, but with the seeds of the South American musk okra, *Hibiscus Abelmoschus* (Linn.), commonly known among them as *grains d'ambrette* and among us as musk seeds which, according to Redwood, have been used to flavor coffee. The *chocolat ambré* of Brillat-Savarin was probably flavored with these grains finely powdered and mixed with sugar; about half a drachm of this mixture to the pint of boiling chocolate.

The epicures' formula for brewing the most palatable breakfast cacao broth is to rub up in a little milk a quarter of an ounce of impalpably pulverised roasted cacao beans, deprived of a considerable proportion of their fat; to add to this enough milk to make a pint, to boil the mixture for five minutes; to sweeten it to taste; and to stir in two tablespoonfuls of whipped cream. The result is a thin broth of which half a pint may be taken. The ordinary thick

broth containing not less than two ounces of cacao paste to the pint is much too heavy for a delicate stomach, besides it is too often adulterated with starch and other undesirable substances, and contains scarcely more than half of its weight of cacao.

Savarin tells, in his admirable style, of a suggestion made to him by the Lady Superior of a convent, concerning the preparation of a cacao-broth which was, that it should be made on the evening of the day before it is to be used. The night's rest, she said, concentrates the broth and gives it a velvety smoothness which greatly improves its taste. It is of course to be heated for the morning meal.

Broths are also made of cacao-nibs, which are the roughly crushed beans; of flake-cacao, which is obtained by crushing the beans between rollers, and of cacao-shells, which are the envelopes of the beans, corresponding to the parchment-like cover of coffee beans. Thin cacao-broth is sometimes taken iced, under the name of *bavaroise de chocolat*.

Sweetened cacao-paste variously flavored is used to coat confections composed of divers substances according to the fancies of confectioners. This paste also enters into the composition of the so-called Neapolitan ice-cream.

Among the other broths may be mentioned, barley, oatmeal, clam, chicken, mutton, beef, besides many more, and the well-known caudle which is admirably made for her friends by a dear old-time Chestnutville lady.

There is another noteworthy broth, so potent as to raise the dead, and its formula is given in Macbeth, 4, 1.

Only brief mention will be made of the fermented broth, a drink of which was offered to certain travellers who declined the honor because they had witnessed its concoction which is here given:

"In Schouten's and Le Maire's voyage round the world in 1616, a familiar liquor was prepared for them by the natives of Horn Island. At a banquet, at which two of the native princes were present, a company of men came in with a quantity of *cana*, an herb of which they make their drink, and each of them having taken a mouthful, they for some time chewed it together, and then put it into a wooden trough, poured water upon it, and having stirred and strained it, presented this liquor in cups to their kings, and very civilly offered some of it to the Dutch, who declined tasting of it." (Lettsom's oration on the history of the origin of medicine, 1778.) A similar account of this "soup" is given by Demeunier in his work which bears the title of "*L'esprit des usages et des coutumes des Différens Peuples*," published in 1776.

XIII

THE SEASONING OF ALIMENTS

"The spice and salt that season a man."

An oft-quoted deipnophilist said that aboriginal man, like the dumb animal, satisfied hunger by devouring his food in the crude state wherever he found it, and that in time he learned the use of not only the kinds of aliments best adapted to his wants, but of those products of nature which are pleasant to the taste, such as nuts and sweet fruits. Furthermore, that the earliest food-stuffs were unquestionably mushrooms and truffles.

Compelled to labor arduously in gathering, chewing, and swallowing the materials necessary for the sustenance of life, man would soon have perished had not the Creator, in His infinite wisdom, and as a recompense for this labor, endowed him with efficient prehensile, suctorial, salivary, masticatory, ingestive, and digestive organs as well as with delicate, sensory apparatuses; all concurring to make alimentation pleasurable, for, are not the tactile, auditory, visual, olfactory, and gustatory senses exquisitely gratified during the acts of eating and drinking savory food? Savarin's sixth or genetic sense scarcely finds a place

here since it requires two for its gratification, while Bell's seventh or muscular sense is only a variety of the tactile, closely allied to the genetic. But there is an eighth sense which, unlike those already mentioned, requires the concurrence of many for its expression. It is orthodoxy stated by the lamented Father Tom, as follows: . . . "We're to understand that the expression, 'every sinsible man,' signifies simply, 'every man that judges by his nath'ral sinses'; and we all know that nobody folleying them seven deludhers could ever find out the mystery that's in it, if somebody didn't come to his assistance wid an eighth sinse, which is the only sinse to be depended on, being the sinse of the church." . . . He says elsewhere: "Them operations of the sinses . . . comprises only particular corporal emotions, and isn't to be depended upon at all. If we were to follow them blind guides, we might jist as well turn heretics at ons't."

Of the many scores of subordinate senses catalogued in literary and scientific productions, those which more particularly concern us at this time and place and which are truly sensuous are: the sense of pleasure, which is the *sensus communis* of deipnophiliasts; the sense of duty, which warns us to be regular participants in and punctual attendants at gastronomic and intellectual feasts, and which bids us to bear in mind Savarin's seventeenth aphorism, that to await too long the coming of a tardy guest is a want of regard for all those who are present; the

sense of the good and true, which the righteous possess in the highest degree; the sense of beauty by which we mentally enjoy graceful forms, contrast of light and shade, rich color, and delicate tints; Doctor Syntax' sense of the picturesque, which is always enjoyable; the senses of melody, harmony, and poetry, with which cultured men are so fully endowed; the sense of humor, which it would be fruitless to attempt to define; besides deaf Stapleton's sense of smoking, which we so greatly enjoy; the Pickwickian sense, which is so Pickwickianly benign; and lastly the castanian sense, which includes them all.

When man became gregarious and able to exchange thoughts with his fellows, observation and experience led him to discover and suggest means to render palatable some highly nutritious aliments which, in their natural state, are tasteless or otherwise unfit for use. This he accomplished by coction and by the addition of condiments, such as salt and fat. Originally ingesting only vegetables, containing, as some of them do, but a minimum of sodium chlorid, his entrails must have sorely felt the want of a sufficiency of this salt which was unknown to him, but which is so essential to easy digestion; it is therefore not unlikely that, for a long time, he suffered the pangs of dyspepsia erroneously regarded as a consequence solely of civilised life and of modern self indulgence. . . .

OF COCTION.

When ruralising or camping in the wilderness, how cheering, comforting, encouraging it is to bear in mind Savarin's fifteenth aphorism to the effect that man may become a cook but is a born roaster! It is clear that when the descendant from *Pithecanthropus Erectus* first resorted to coction, roasting came to him by nature. The fire he built at night to fright away wild beasts and to warm himself served to bake, in the ashes, the roots and other provisions gathered during the day. It was long before he began to eat the flesh of the animals which he had killed in self-defense, and the meat, roasted before the fire, was probably very gustful to him and easily digested on account of the amount of sodic and potassic chlorids therein contained. He then soon learned the trick of smearing his cooked vegetables with drippings of fat from the sizzling haunches just as the small boy of to-day is wont to soak his slice of bread in hot, rich gravy. This may be regarded as the dawn of luxury. . . .

OF DECOCTION.

Encouraged by his success with coction, the great-grandson of the prehistoric Neanderthalisher tried decoction but, at first, was doomed to disappointment because of rapid combustion of the thin walls of the calabash used as a boiler. After repeated experiments, tending to prevent carbonisation of the utensil, and as many signal failures, it probably oc-

curred to him to coat a newly prepared calabash with soft clay, to dry it in the sun, to fill all cracks with the same plastic material, and thus to construct the first *marmite* in which he obtained the first simmer, the first decoction, the first boiled vegetables, which were the precursors of the wily Jacob's pottage with which he "buncoed" his greedy brother, of heathenish Chinese millet porridge, of Tibetan bean curds, of Etrurian chestnut *purée*, of Gallic *soupe aux choux*, of African onion broth, of Hibernian stew, of Iberian *ollapodrida*,* of Hispaniolian fricasseed *utias*, of Cuban *ajíaco*, of Venezuelan *sancocho*, of Peruvian *cary-hucho*, of Hungarian *goulash*, of Scottish potato soup, of Louisiana *gombo-filé*, of Jersey okra soup, of Kentucky burgoo, of Vermont pandowdy, of aldermanic calapash, of Provençale *bouillabaisse*, and of Squantum clam chowder. Kindly permit a brief digression on a question of pottery priority.

Although earthen ware vases, so necessary to good cooks, are supposed to have been invented three thousand five hundred and ninety-nine years ago by Epimetheus, who is said to have made the vessel in which his brother Prometheus had corked up the pathogenic microbia which were liberated by Dame

* The Spanish and their descendants in the Antilles and in South America still have their special stews with variations in composition and name. For instance, the *olla* of meridional Spain is known as *puchero* in the north, as *ajíaco* in Cuba, as *sancocho* in Venezuela, and as *cary-hucho* in Peru. *Podrida* is not added to *olla* in any part of Spain. It must have been jocularly suggested by some person who had tasted (*una olla muy podrida*) a very rotten stew.

Epimetheus, commonly known as Pandora; it is proved beyond cavil that the first potter was the youthful emigrant from the frigid Neander vale to a more genial clime, that he might save the expense of superfluous raiment, who did make the first *marmite* in the warm country of palms, gourds, and plenty, who afterward extemporised sundry forms of vessels and bottles to contain fancy drinks, and who therefore did anticipate master Epimetheus by many thousand years.*

The use of soups and stews is unquestionably of the greatest antiquity. Pictet asserts that the Aryans were great consumers of soup, which term is said to be derived from the Sanskrit *supa*, meaning pottage, broth, sauce; *supakara* being used for cook and literally signifying maker of soup. The earliest decoctions must have been in some way flavored to suit the primitive palates. But it is difficult for us to imagine a tasty soup without sweet or salty flavoring, and it is fair to assume that a great period of time must have elapsed before sweet and salty soups came into use; that the sweet was employed before the salty condiment; that probably the succulent pulp of certain gourds was boiled with some sweeter fruit to make a tasty, nourishing soup; and that as soon as salt was discovered, it was added to millet, bean, and other porridges which before could not be taken with relish.

* According to Professor Petrie earthen ware vessels were made in Egypt eight thousand years ago.

From what precedes it is clear that the fondness of civilised man for broths, stews, soups, *purées*, *fricandos*, and *ragouts*, is an inheritance from very early ancestors. In nearly every country or region of country there is a peculiar broth or stew which travellers generally find agreeable to the taste as well as wholesome and nourishing. The French probably exceed the other modern peoples in the great variety and excellence of their pottages. Only two of their works need be cited to give an idea of the resources of the Gallic cook—The *Cuisinier Imperial*, edited by Bernardi (1870), contains one hundred and forty recipes for soups and purées. Carême's celebrated pupil Francatelli, once *Maitre-d'hôtel* of Queen Victoria, published "*The Modern Cook*," which includes directions for making one hundred and eighty-four pottages. In England Mrs. Beeton incorporated many French soup recipes among the one hundred and twelve which she recorded. The stews are almost as great numerically. In Chestnutville there are French cooks who boast of being able to serve a different soup for every day in the year. The old proverb:

*"Bon potage et bien mijonné,
Est plus que moitié dîné."*

is one of the many evidences of the French estimation of soup; but the other and more modern adage—*La soupe fait le soldat*—does not appear to have been current among the Germans during the Franco-Prussian war, for then the sausage made the Teutonic

soldier; and in our own wars the early morning pint of hot coffee infusion gave the greatest vigor to the soldier for the march and fight. . . .

OF CONDIMENTS.

Condiments—those substances added to aliments to render them relishable, appetising, digestible, and nourishing—may be classed as salty, fatty, sour, pungent, aromatic, and sweet; used singly or combined to season sauces. The sweet, salty and fatty condiments—the earliest discovered—were, in time, followed by the sour, pungent, aromatic, and the many varieties since found have become indispensable in modern cookery. The salty condiments include the chlorids of sodium, potassium and magnesium, and the oxalate and nitrate of potassium; the fatty consist of fixed oils, lard, suet, milk, cream, butter and cheese; the sour comprise lemon and lime juice, vinegar and other acid products; among the pungent are black and long pepper, capsicum, horse-radish, mustard and curry-powders; the aromatic being in greatest numbers, as ginger, turmeric, galangal, paradise grains, cardamun, parsley, chives, leeks, onions, shallots, garlic, mushrooms, truffles, celery seeds, angelica, anis, coriander, cumin, caraway, ajowan, dill seeds, sweet fennel, tarragon, nutmeg, mace, cinnamon, cassia, sassafras, bay leaves, canella alba, cloves, allspice, pickled olives and capers, saffron, sage, thyme, mint, nasturtium, gaultheria, vanilla, essential oils, cider, perry, wine, brandy, rum, and arrack;

while the sweet take in the juices of sweet fruits as well as honey and sugar.

Antiphanes gives the following catalogue of seasonings used in his time:

"Dried grapes, and salt, and eke new wine
Newly boiled down, and assafctida,*
And cheese, and thyme, and sesame,
And nitre, too, and cumin seed,
And sumach, honey, and marjoram,
And herbs, and vinegar and oil
And sauce of onions, mustard and capers mix'd,
And parsley, capers too, and eggs,
And lime, and cardamums, and th' acid juice
Which comes from the green fig tree, besides lard
And eggs and honey and flour wrapp'd in fig-leaves,
And all compounded in one savory forcemeat."

ATHENÆUS, Epit. B. II, 77.

For many centuries past the names and properties of many condiments have led to their being borrowed by the literati for metaphoric use. Thus, in speaking of style, the word piquant is often used with good effect, and salt in praise of eloquence or of clever productions. Many other metaphoric forms are in constant use; as the salting of freshmen, the salting of accounts, the salting of mines, etc. An ancient mariner is often styled an old salt, etc., etc. A work

* "The name assafctida was given to this substance by the Salernum school, and seems to be derived from the Persian *asse*, meaning gum. It is called *stercus diaboli* by facetious students, and *teufelstuhl* by the common people in Germany, while in some parts of the Orient a term signifying God's meat is used for its designation. It is uncertain whether the *silphion* of Greek and the *laser* of Latin authors really designate this substance."

may be tasteful, tasteless, insipid, or unsavory—may lack salt. A low comedy is called a *farce*.* A sweet face, a honey tongue, a sour disposition, a peppery mood, bitter words, and a host of other metaphors are traced to the properties of those condiments used to gratify the gustatory sense. Good examples are contained in the following lines of Molière's *Femmes Savantes*, Act III, Scene 2.

"Servez-nous promptement votre aimable *repas*.

Pour cette grande *faim* qu' à mes yeux on expose,
 Un *plat* seul de huit vers me semble peu de chose;
 Et je pense qu' ici je ne ferai pas mal
 De joindre à l'épigramme, on bien au madrigal,
 Le *ragoût* d'un sonnet qui, chez une Princesse,
 A passé pour avoir quelque *delicatesse*.
 Il est de *sel Attique assaisonné* par tout,
 Et vous le trouverez, je crois, d'assez bon *goût*."

Shakspeare's works abound in these metaphors derived from edibles and from the special senses.

OF SAUCES.

Sauces,† those comparatively modern culinary contrivances, evolved from the gravy first observed to drip from roasting flesh, soon became so essential to good cookery as to excite great emulation among the

* The plural word *farces* is used metaphorically by the French to signify pleasantries, and *farceur*, *qui fait des farces, qui nous farce*, i. e., who is stuffing, guying or fooling us.

† The middle English and old French designation was *salse*, from the Latin *salsa*, from *sal*, salt.

cooks, and it was not long before some noted *chefs* earned their high reputation through the excellence of their sauces, so that they were eventually known as eminent *sauciers*. Although the name of these composite condiments implies the presence of salt, there are sweet sauces made of fruits and sugar, as the apple sauce, so relishable with tame duck or with domestic goose, the apple butter, the sweet jellies served with roasted venison, and the pudding sauces. Sweet pickles, too, form excellent adjuvants to cold meats. The compounding of sauces is regarded as one of the great arts of alimentary science for which much honor is due to the French who invented the five grand sauces that form the basis of nearly two hundred lesser sauces.*

During the nineteenth century the innocent in hygienic gastronomy have been duped into purchasing at a high price, and led to the excessive use of certain gorge-rising bottled abominations bearing the usurped title of sauces, ironically styled table disinfectants, though they are truly infectant. These rank compounds of villainously foul odor and vandally bad taste deserve greater condemnation than the dispraisal of epicureans, for, when habitually ingested, they not only blunt and deprave the gustatory sense, but impede digestion and cause serious mischief.

The sauce made of blood and spices invented by

* According to Grimod, there were known to French cooks, in 1807, only a little over eighty kinds of sauces.

a Lydian cook and called *caruca* seems to have been a precursor of these vile modern bottled sauces.

The following are fair specimens of the *saucier's* art in the olden time, taken from the Horatian Satires, Book II, Satires IV and VIII.

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“Two sorts of sauce are worthy to be known;
Simple the first, and of sweet oil alone:
The other mix'd with rich and generous wine,
And the true pickle of Bizanthian brine;
Let it with shredded herbs and saffron boil,
And when it cools pour in Venafran oil.

SAUCE FOR A LAMPREY.

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“The sauce is mix'd with olive oil; the best
And purest from the vats Venafran press'd,
And, as it boil'd, we pour'd in Spanish brine,
Nor less than five-year-old Italian wine.
A little Chian's better when 'tis boil'd,
By any other it is often spoil'd.
Then was white pepper o'er it gently pour'd,
And vinegar of Lesbian vintage sour'd.” *

In connection with sauces, the following tale so well told by Savarin, may not be out of place.

The Prince de Soubise, intending to give an entertainment, which was to end with a supper, asked his *maître-d'hôtel* for the *menu* which was duly brought to him. The first item on the list was “fifty hams.” “What, Bertrand,” said the Prince, “thou dreamest; fifty hams! Dost thou wish to regale my whole regiment?” “No, my Prince; only one ham will appear

* Translation of Philip Francis, D. D.

on the table; but the surplus will not be less necessary for my brown sauce, my blonds, my garnitures, my . . ." "Bertrand you are robbing me, and this article will not pass."—"Ah! my Lord," said the artist scarcely able to repress his anger, "you know not our resources! Command, and these fifty obfuscating hams will be so reduced as to be contained in a crystal vial no larger than the thumb." The Prince smiled and the article passed.

Another story, taken from Berchoux's poem "*La Gastronomie*," together with the note thereon may be worth recording here as it refers to a sauce.

"Domitien un jour se présenta au sénat:
Pères conscrits, dit-il, une affaire d'état
M'appelle auprès de vous. Je ne viens point vous dire
Qu'il s'agit de veiller au salut de l'empire;
Excitez votre zèle, et prendre vos avis
Sur les destins de Rome et des peuples conquis;
Agitez avec vous ou la paix ou la guerre:
Vains projets sur lesquels vous n'avez qu'à vous taire;
Il s'agit d'un turbot: daignez délibérer
Sur la sauce qu'on doit lui faire préparer . . .
Le sénat mit aux voix cette affaire importante,
Et le turbot fut mis à la sauce piquante."

The piquant sauce is here a poetical fiction of Berchoux; the original story being as follows: Domitian one day convoked the senate to know in what vase could be cooked an enormous turbot that had been sent him. The senators gravely discussed the question, and as there could not be found a vessel of sufficient size, it was proposed to cut up the fish, but this suggestion was rejected. After prolonged delib-

eration it was solemnly decided that a vase be constructed for the purpose.

Savarin, more ingenious than the gluttonish Romans, describes in characteristically felicitous style, his management of a monster turbot, too large for the ordinary domestic fish boiler and too fine a specimen to be allowed to spoil, for it was not to be cut up. He succeeded in cooking it by steam in half an hour with the aid of a quickly improvised apparatus, and in serving it whole and well seasoned much to the entertainment and delight of the company which was to enjoy the delicate dish. . . .

While modern gourmets enjoy to the fullest extent of their senses the delicacy of skilfully prepared sauces, those who eat mechanickly and only to appease the cravings of hunger are content with anything of a fatty nature. It is related of an illustrious soldier, remarkable for his sobriety, and for always being so preoccupied with his plans of battle as to sometimes forget to eat, that once at the evening meal he seasoned his meat with a malodorous, nauseous, medicinal unguent, which was at hand and which he had mistaken for the intended sauce and that he ate this without seeming to be aware of his mistake.

Nothing could form a more marked contrast to the careless habits of eating and lack of appreciation of good things just stated than the talk of a noted modern French gourmet who said that he greatly prized his cook, not because of the scrupulous care she took in the preparation of roasts and entremets,

but because she was incomparable for supremes of fowls, and crayfish butter, unique in her talent for Italian sauces, and marvelous for salmis. One of his gastronomic adages was to the effect that in order to enjoy a truffled turkey, only two were required: the turkey and himself.

Any man unwilling to pay well for a good sauce is likely to be regarded as the meanest and most despicable of creatures by the artistic *chef*. This is well illustrated in the "*Art of Dining*," second edition, 1853, as follows:

"Colonel Damer, happening to enter Crockford's one evening to dine early, found Ude walking up and down in a towering passion, and naturally inquired what was the matter. 'The matter, Monsieur le Colonel! Did you see that man who has just gone out? Well, he ordered a red mullet for his dinner. I made him a delicious little sauce with my own hands. The price of the mullet marked on the *carte* was 2s.; I added 6d. for the sauce. He refuses to pay the 6d. That *imbécille* apparently believes that the red mullets come out of the sea with my sauce in their pockets!"

The subject of sauces should not be dismissed without allusion to the sauce Robert rendered famous by the epitaph on a grave-stone in the cemetery of Père la Chaise.

"Ci git qui des l'âge le plus tendre
Inventa la sauce Robert;
Mais jamais il ne put apprendre
Ni son credo ni son pater."

XIV

OF SALTY AND FATTY CONDIMENTS

"Ye are the salt of the earth."

Ye, whose sapience comprises the material universe and whose verbal exchequer is inexhaustible, are surely aware of the vast importance of freely ingesting the most substantial mental and physical pabula, such as will not fail to invigorate soul and body, memory and imagination, speech and gesture, and thus enable you to examine criticly and discuss calmly the grave, intricate, and momentous question of the nature of those condiments that not only facilitate digestion but flatter the palate, accelerate the circulation, gladden the spirits, stimulate the thinking apparatus and speed the solution of all imaginable riddles.

Let us first give a little attention to some of those condiments employed in early times, that are still in use, such as common salt, oil, lard, suet, milk, cream, butter and cheese. Although the fatty were the earliest discovered, the salty, for no reason whatsoever, will be examined first. The name salt was formerly given to many substances of very different nature, but modern chemists apply the generic term salt to the combination of an acid with one or more bases, and recognise neutral, alkaline and acid salts.

Some salts are alike alimentary and intellectual condiments. They are not all characterized by piquancy, pungency, bitterness, or the flavor known as salty, for many of them lack those qualities. Among these salines are the solid, liquid, gaseous, and metaphoric. Certain solid salts are found in the bowels of the earth, hence their laxative properties; those in the liquid state are in salt springs, lakes, and seas, in many vegetable organisms, in the blood of animated creatures, and in the minds of the learned; the gaseous, which are generally insipid, emanate from "intracranial tympanites," a condition discovered and named by a learned Exegetist who had observed it principally in speakers affected with a prodigious flow of inflated verbiage and a chronic destitution of ideas. The metaphoric salt seasons, with temperance, good taste, and judgment, the works of eminent writers and sound thinkers and is always agreeable, entertaining, and instructive to attentive readers. An exquisitely flavored metaphoric salt, the Attic, discovered in the speech and writings of the pandits and wits of ancient Athens, is often borrowed by the moderns who highly prize it as the symbol of sapience. We must not forget that proverbial grain of salt so appropriately used by the elder Pliny,* and now so

* "Addito salis grano"—there being a grain of salt added. Pliny, Book XXIII, Chapter VIII (77) in the formula for an antidote for poisons. "Cum grano salis—with great limitation. As salt is sparingly used for a condiment, so truth is sparingly scattered in an exaggerated report." "With a grain of salt—with something to help swallowing it. With some latitude or allowance. Said of anything to which we are unable to give implicit credence."

often wrongly pluralised into many grains, without improving in the least degree the original "*cum grano salis.*" It would scarcely do to omit mention of the divine William's saline metaphor in the dialogue between Sir John and the Chief Justice in II Henry IV, 1, 2.—"Your Lordship, though not clean past your youth, hath yet some smack of age in you, some relish of the saltiness of time." And another in the "Merry Wives," II, 3—"We have some salt of our youth with us."

Many culinary terms with the prefix *sal* are among those in which this condiment prevails to give certain aliments the right savor, such as *salmi*, *salad*, *salse* the middle English word for sauce, *saligot* which is a stew of tripe and is also the vulgar name of the water-chestnut, and many other terms of the kitchen. The dish of chopped meat with onions, eggs, etc., commonly styled *salmagundi*, but by the Italians *salmingundi*, is so called owing to its markedly salty flavor, from the Latin *sal* and the past participle *conditus* of *condire*, to pickle. The French took from the Italians the word *salmi*, which they gave to a *ragout* of game birds, far different and much more savory than the primitive *salmingundi*.*

The principal use of salt in certain regions of the country is to preserve pigs for exportation before their post-mortem conversion into adipocere, or their consumption by microbia.

* A noted parasite and miser once said to his friends with whom he was to dine: "Do you furnish the meats and wine, I shall contribute the salt."

The illustrious dean of St. Patrick long since suggested a new use for sodium chlorid which was to convert Irish infants into salt provisions for the navy, and thus prevent poor children from being a burden to their parents.

Pliny tells of the salting of cadavers to prevent decomposition until the moment of cremation, just as we now use ice to preserve bodies until the time of their inhumation.

Shakspeare mentions the use of salt as an addition to the tortures inflicted in his time. On the sudden and shocking announcement of the marriage of Octavia and Antony, Cleopatra strikes down the unwelcome messenger, calls him bad names, wools him, and says:

"Thou shalt be whipped with wire, and stewed in brine,
Smarting in ling'ring pickle."

—*Antony and Cleopatra*, 2, 5.

SALTY CONDIMENTS.

The salty condiments now in use are few, and among them only the following need be mentioned, viz.: sodium, magnesium and potassium chlorids and potassium oxalate and nitrate. The ancient adage *sal sapit omnia* has particular reference to sodium chlorid. The finding of this salt is one of the many evidences of man's indebtedness, to those creatures he is pleased to style the lower animals, for the enjoyment of many luxuries and necessities. To the birds *

* Were it not for the blessed insectivorous birds, all vegetable food and textile stuffs would be devoured in the bud by bugs,

is he not beholden for his knowledge of the nutritive properties of the cereals, to the rodentia for the nuts and birds' eggs, to the apes for the milk in the cocoanut and for many luscious fruits, to the swine for the roots and the truffle, to some of the herbivora for the salty grasses containing potassium oxalate and nitrate, to the carnivora for flesh, meat, etc.? It is therefore more than likely that the discovery of salt was made by a ruminant animal which a wild man saw in the act of licking a glistening deposit on the clay surface or the rock at or near the mouth of a spring. Imitative, like his kinsman the simian, that man soon began experiments with the aid of his lingual appendage and found so much pleasure in the process, and was so greedy for a quicker and greater supply, that he contrived a way to scrape off and gather some of the stuff with which he afterward seasoned his coarse and hitherto tasteless porridge. These crystalline formations, vulgarly called salt-licks, have long been visited by the bison, common deer, and other ruminants, so many of which have perished in the adjacent deep mire, that one of the springs in the State of Kentucky bears the name of Big-Bone-Lick.

caterpillars and other creeping things; leaving the food-beasts to starve, and rendering man a naked, fish-eating creature soon to perish from the consequences of the enforced exclusive diet! What would then become of the "vegetarians?" What would be their food should the grasses, roots, and nut and fruit trees disappear owing to the destruction of birds and the multiplication of insects? Where would they find raiment for protection from the cold when the cotton plant, the flax, the hemp, etc., would all be extinct?

Who made the first plausible record of the discovery of the properties of salt, it is not easy to ascertain, Polidore Virgil writes that "salt, and the use thereof, was perceived by Misor Salech," but does not say who Misor Salech was and when he lived. Was Misor Salech the prophet who lived before the time of Abraham?

Salt, known to man from a very remote time, was evidently for a great while the only condiment he added to fat. It was afterward also employed for other purposes, as when a town was destroyed the Hebrew warriors spread salt on the site, believing that the soil would thereby be rendered forever sterile; the adjective salty in Hebraic language being synonymous with barrenness. The Egyptians and Romans entertained this belief and acted in accordance therewith. . . . The new born were rubbed with salt as a purifier. The purpose of its use in infant baptism, in modern times, is too well known to require any commentary. . . . Among some of the eastern nations, salt at this time is the recognised emblem of friendship. To eat salt with an Arab was and is regarded as the most sacred tie of amity. . . . An Arab thief, on entering a house in the dead of night, stumbling upon a lump of salt, abstained from committing the intended robbery and retired. . . .

Salt was the principal condiment of the Greeks and Romans, who used it also in their sacrifices as an offering that was always pleasing to the Gods. The

salt receiver was invariably placed in the middle of the table. Among the Romans, the wedding cake, of flour and salt, was prepared by vestals and carried in the procession in front of the bride when she was led to the bridegroom's house. After supper each guest received a portion of this cake.* . . .

The Roman soldier, who carried, on the march, a burden of at least sixty pounds including fifteen days' rations, was provided with a sufficiency of salt which was added to his pack. The Roman ration consisted of wheat, pork, oil, cheese, vegetables, and salt. . . . The word salary (*salarium*) originated from the distribution of salt to the army. For a long time the officers received a certain quantity of salt which they sold for money to pay the troops. . . . In very early times the Greeks used salt for the preservation of fish and other meats. Athenæus, in speaking of the Athenians' fondness for pickled fish, says that in recognition of the great service Chaerephilus rendered by introducing salt fish to them, they enrolled his sons as citizens of Athens; and further says that Alexis, in his Hippiscus and Soraci, makes mention of Phidippus, who was a dealer in salt provisions as "a foreigner who brought salt fish to Athens." . . . Homer called salt divine, and speaks of some nations who never used salt as a condiment. . . . According to Sallust the Numidians disdained adding salt or any other flavoring to their aliments.

* From this was evidently evolved the present sweet wedding cake.

The Egyptian priests ordinarily used no salt with their food.

FATTY CONDIMENTS.

Fat was undoubtedly the first condiment derived from vegetable and animal matter, but besides being a mere seasoning, it is an absolutely necessary food for both man and beast. It is contained in greater or less proportion in the grasses, grains, nuts, tubers, and fruits with which animal life is sustained. Man, the most cruel and not the least rapacious of omnivorous beasts, obtains a great part of the fat he consumes by slaughtering and devouring dumb beasts, while in time of famine he has become anthropagous, and it is not very long since that he practised cannibalism from choice. In those times a man was not declared good unless fat, then he was good to be eaten, under the name of long-pig, short-pig being the swine.

Some paleontosopists who have found certain fossil bones bi-sected longitudinally, are disposed to regard this as designedly done by man to pick out the marrow for a *bonne-bouche*. Precisely how the marrow bones were served to the primitive gourmets, whether as *entrees* or *entremets*, has not yet been ascertained. One thing, however, seems highly probable, and it is that those who split these bones did so to enjoy the marrow's fat.

Fats, in the form of oil, lard,* suet, cream, and

* The subjoined statement gives some idea of the amount of surplus fatty products of the United States and of its dis-

butter, to fry certain aliments, to enrich sauces, to give consistency to some puddings, and to lighten pasties, are now absolutely indispensable to the accomplished cook. In countries where olives abound their oil is used almost exclusively in cookery—*cuisine à l'huile*—while in regions of rich pastures butter is the principal fat in use—*cuisine au beurre*—and in great cities, where all dainties are obtained, lard and suet are added as fatty condiments. The consistency and pearly appearance of lard are owing to the abundance of margarin and the small quantity of stearin, whilst the hardness of suet is due to the great amount of stearin in proportion to the margarin and olein which enter into its composition. These two fats hold such an important place in the modern kitchen as to have given rise to the saying: No ox, no suet; no sheep, no tallow; no pig, no lard; no cow, no butter; no fats, no cook; and no cook, savagery!* . . .

Man is sometimes placed in situations where he is obliged to resort to expedients which are justified only by dire necessity. For instance, whalers, short of fatty provisions, have employed freshly tried whale

position. In 1898 the exports of these products to foreign countries were as follows:

Lard	.	.	.	.	709,344,045 lbs.
Lard Oil	:	:	:	:	775,102 gals.
Cotton-seed Oil	:	:	:	:	40,230,784 gals.

Much of the exported cotton-seed oil is said to be returned to this country labelled as "prime olive oil."

* Lard appears to have been introduced into cookery by the ancient Persians.

oil to fry doughnuts and other dainties; declaring it to be sweet, savory, and wholesome.

A distinguished chemist who was asked what is oil? answered, there are essential and fixed oils; the fixed oils of vegetable or animal origin are substances usually liquid at ordinary temperatures, becoming solid on cooling, more or less viscid, insoluble in water, saponifiable by alkalies, yielding soap and glycerin.—At that moment it was suggested to him that the statement was rather a description than a definition, and that it was reminiscent of a certain youth's attempted definition of love, beginning with a declamation that promised to be of tedious length, when he was abruptly interrupted with the exclamation that love is love and nothing else! * So it may be said that oil is oil and nothing else. Then a would-be syllogistical wight undertook confidently the task of definition and said that fat is greasy and grease is fatty; argal, all fats are greasy and all grease is fatty; fixed oils are unctuous and unguents are oily; argal, all fixed oils are unctuous and all unguents are oily; fixed oils are fatty liquids and fats are oily solids; argal, all fixed oils are fatty liquids and all fats are oily solids.† The Shakspearean grave-digger could not have done better! . . .

* Robert Herrick undertakes to tell "what love is:"

"Love is a circle that doth restless move
In the same sweet eternity of Love."

† Oil originally signified *olive* oil; the word being derived from the Latin *oleum*, related to the Greek *elaion*, from *elaia*, olive tree. The chemists designate fixed or fatty oils as triglycerides of the fatty acids known as oleic, margaric, and stearic acids.

Oil and other fats are of great value to metaphorists who employ them to calm troubled waters, and to designate well filled purses, lucrative offices, prolific soils, rich pastures, and many other things fat and flourishing.

Milk, which enters so largely into the diet of man, is worthy of more attention than it is likely to receive in this short sketch. The milk commonly used in this country is from the domestic cow. In other countries, however, as in China, the milk of every domesticable mammal is employed for obtaining cream and butter, and wherever the wild cow roams, it is seized for a milker and its lacteous product is preferred to that of the domestic animals. Cow's milk, say the chemists, consists of four per centum of casein and albumen united to a small proportion of tribasic calcium phosphate; four per centum of milk globules or butter, five per centum of lactose or milk sugar, and traces of alkaline salts dissolved in the eighty-seven parts of water, the whole being an emulsion which on standing separates into cream and an opaline serum containing the lactose, casein and albumen. Although milk is generally regarded by wine bibbers as an aliment fit only for the first and last ages of man—that sans teeth, sans hair, sans everything period—many heavy topers are wont to use it not only as a sobering, thirst quenching luxury, but often as a menstruum for strong drink. Milk, as a condiment to coffee, and cream to tea, were first used in the latter part of the seventeenth century.

Cream, as now separated centrifugally from the milk, is said to contain from twenty-five to thirty per centum of butter. . . . There prevails among some of the peasantry of Europe the absurd idea that the yield of cream is increased by dropping into the milk a small piece of zinc. The following may appropriately be sandwiched between cream and butter:

Fat Jack—Tut! never fear me; I am as vigilant as a cat to steal cream.

Prince Henry—I think, to steal cream indeed; for thy theft hath already made thee butter.—*I Henry IV*, 4, 2.

Butter was not known to the early Greeks whose poets ignored it while they so often made mention of milk and cheese. According to Beekman they afterward learned its use from the Scythians, Thracians, and Phrygians. The Romans, who got it from the people of Germania, did not use it as an aliment but as an unguent for their infants. The Spaniards also, for a long time, used butter solely as a salve in the treatment of wounds. The word *boulyron* (butter) is from *bous tyros*, which, in reality, means cheese made of cow's milk. What may have been the Scythian word from which it is said to have been derived does not seem to be known, since no writings in Scythian have been found. The Phrygian word for butter was *pikeron*. Athenæus, in the *Deipnosophists*, Book X, 67, quotes Hecataeus as saying of the Egyptians that "they anoint themselves with the oil of milk." . . . In Book IV, 7, Yong's translation, is the following: "And a countless number of men,

with dirty hands and hair uncombed, supped on butter." . . . An Athenian woman and a Spartan woman once meeting face to face, both instantly turned their heads in disgust; the first named because of the smell of rancid butter * exhaled by the second, and she because of the strong odor of the perfumes with which the Athenian had impregnated her garments. *De (odoribus) non est disputandum.*

In Genesis, 18, 8, may be read: "And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." . . . During the early years of Christianity, butter was often burned in the lamps instead of oil,† and this custom is even now observed in Abyssinia. Fresh butter known as *karra* in India is seldom used by the natives. The Tartars, says Balfour, make from goat's milk a kind of butter which they boil and preserve in goat-skins for winter use; and although they put in no salt, it never spoils. In Tibet butter is obtained in enormous quantities from yak's milk and kept as winter food. Some Orientals still drink melted butter and also soak therein their vegetable food.

* In the fifth century, and later, the Burgundians and other peoples of eastern France, still used rancid butter as a hair pomatum, and it is so used by the Abyssinians to this day.

† The "butter," mentioned by the translators of Genesis, was probably ox-fat, asserts an unbeliever, and that which was burned in the lamps, he says, was in all likelihood, some rancid fat fit for nothing else, and surely was not extracted from milk.

The appraisal of that rich, nutritious aliment, and delicious condiment, cheese, merits so much more space than can be given it in this, that it will have to be examined in the next sketch.

XV

OF CHEESE

"A dessert without cheese is a belle who lacks an eye."

Tyrophilic diners, whose chief gastronomic maxim may well be "my cheese, my digestion,"* lend your melodious strains to sound in harmony the praise of this precious aliment and savory condiment the use of which is believed to be very much older than civilisation, although the learned Father Polidore cannot trace it beyond Aristeus who, he says, "gathered the cruddes of milk and made cheese first"; to effect which that princely cheesemonger must have discovered the properties of at least two of the many equivalents of rennet as well as some mode of expelling the whey and of pressing the curd into the wonted solid mass, or, what is more likely, all the needed information was handed down to his royal highness through many generations, by his distant trogloditic ancestor, chief of the far-famed Sour Juice Club, and possessor of great flocks of sheep whose milk he had probably converted into hard cheeses

* "Why, my cheese, my digestion, why hast thou not served thyself in to my table so many meals?" . . . Achilles to Thersites in *Troilus and Cressida*, 2, 3.

for winter food. This makes it clear that from very remote times cheese has been made and used as an aliment, wherever domesticable mammals could be found; the many varieties depending upon the character and habits of the animals, the nature of the microbic ferment, and the mode of preparation and treatment of the product. Throughout Eastern pasturable countries, ewes' milk or goats' milk has generally produced good cheese. Sicily was particularly noted for her cheese cakes and her delicately flavored cheeses which were so highly prized by all amateurs of *tyros*. Besides the many different kinds eaten, was the fresh cheese—*trophalis*—known as the “glory of fair Sicily.” Athenæus speaks of the high character of the Achaian cheese—“the delicious Tromilican”—made of goats’ milk, and also of a “harsh-tasted cheese, which Euripides calls *opias tyros*, curdled by the juice (*opos*) of the fig tree.” . . .

Although ancient nations held cheese in high estimation, it is not likely that any of them manufactured it on so large a scale as those of our time. No better idea of the extent of cheese making, and its use as a food stuff and condiment, can be formed than by casting a glance at the facts given of its production in the small territory of Great Britain and Ireland where its average annual output, up to the year 1885, is said to have been not less than eighty thousand tons (180,000,000 pounds) principally in Cheshire, Gloucestershire, Shropshire, and Derbyshire; Cheshire contributing fourteen thou-

sand tons; Leicestershire producing the well known stilton, and Somersetshire the cheddar. Besides her domestic yield, England imports and consumes great quantities of every description of cheeses from this and other countries. According to the United States census of 1889, the output of cheese by all the States was 238,035,065 pounds; the State of New York alone contributing 119,762,496 pounds, or more than half the total amount for the U. S. In 1849 the output from farms was 105,535,893 pounds; this steadily decreased until 1889 when it was only 18,726,818 pounds. In the same year the farm cheese output of New York State was reduced to 4,324,028 pounds. This decrease in the production of farm cheese is owing to the fact that a very great part of the farms' milk has, for some time, been turned over to the many cheese factories that have sprung up in different parts of the country. The proportionately larger production and consumption of cheese in Great Britain than in the United States may be accounted for by the fact that it is one of the most common of the articles of diet of Englishmen, whereas Americans, who eat cheese sparingly, consume very much butter, whose output according to the U. S. census of 1889 was 1,024,223,468 pounds from farms only, and 181,284,916 pounds from the large creameries, making a total of 1,205,508,380, or more than five times as much butter as cheese produced in the United States. New York State makes annually 112,727,515 pounds of butter chiefly

for home consumption, as against 119,762,496 pounds of cheese, the major part of which being for exportation. Then, too, milk is used throughout this country in very great quantity as a common beverage, as a condiment in coffee and tea, and as a luxury in desserts, etc. The total production of milk (U. S. census) in 1889 was 5,210,125,567 gallons by 16,511,950 cows. In New York State alone 1,440,230 cows during the year 1889 gave 663,719,240 gallons of milk. . . .

Cheese in English, *käse* in German, *kaas* in Dutch, *cacio* in Italian, *queso* in Spanish, *queijo* in Portuguese, all come from the Latin *caseus*; while the French *fromage*, and the Italian *formaggio* are derived from the vulgar Latin *formaticum* from the classical Latin *forma*, the vat in which the cheese takes its form. The modern Greek word for cheese is *tyri* from the Greek *tyros*. . . .

In Europe and in this country three primary classes of cheese are made; the soft, the firm, and the hard. The French, however, class cheeses as the soft fresh, the soft salted, the hard prepared cold, the hard prepared hot, and the strong or fermented. The percentage of water in soft cheeses varies from thirty-six to fifty-one; of casein and albumen from ten to twenty-five; of fat from twenty-one to forty; and of milk-sugar from four to fifteen. The variations of percentage of water in firm and hard cheeses range from twenty to forty; of casein, from twenty-five to forty-four; of fat, from fifteen to forty; and of milk-

sugar from one to six. Parmesan,* which is the hardest of cheeses, contains twenty-seven of water; forty-four of casein, sixteen of fat; and six and a fraction of milk-sugar. The cream cheeses to be soon consumed are little if at all salted; while to those made for exportation a sufficiency of salt is added for their preservation. Among the many excellent fresh cheeses of France are the Petit Gervais, served for dessert in the Paris *Cafés*, the delicious Saint Gervais, sprinkled with powdered sugar, eaten from tiny cups at Blois, and the Brie, Camembert, and Pont l'Evêque salted for foreign markets. The cream cheese of Banbury in Oxfordshire owed its fame not only to its superexcellence but to its special notice by Shakspeare and by Burton. When Master Slender—in the *Merry Wives*—accused the minions of Sir John of taking him to the tavern and adding “knockout drops” to his liquor and of picking his pockets, Bardolph, after a general denial of guilt, characterized him as a “Banbury cheese,” which is soft and thin, all paring. Burton says: “Of all cheeses, I take that kind which we call Banbury cheese to be the best.” In recent years excellent cream cheeses have been made in this country. The New Jersey imitations

* In common with Parmesan, Suffolk cheese of old is said to have been of adamantine hardness, and besides was as poor as hard; hence the old saw:

“Hunger will break through anything except Suffolk cheese.”

In *Forby's Vocabulary*, Suffolk cheese is made to lament its own hardness, as follows:

“Those that made me were uncivil,
For they made me harder than the devil.
Knives won't cut me; fire won't sweat me;
Dogs bark at me, but can't eat me.”

of the Brie and Neuchâtel are used in preference to the imported since these are seldom in fit condition when they reach us. It will probably not be long before good imitations of the Camembert and Pont l'Evêque will be produced in New York or Jersey. Already a cream cheese similar to the Petit Gervais made here, is eaten, generally served upon a biscuit, sometimes with one fourth of its bulk of Gruyère, and occasionally with sugar or with a sweet jam. Our American cottage cheese is well adapted to the confection of sweet cheese cakes made of light pastry.

Among the many imported cheeses in this market are: the Swiss, Strasburger Münster, Sage,* English Dairy, Cheddar, Stilton, Gorgonzola, Roquefort, Edam, Leyden Spiced, Hamburger Kummel, Sapsago, Parmesan, Neuchâtel, Columnier, Isigny, Brie, Camembert, Pont l'Evêque, Gervais, Romatour, Holland Gonda, Thüringer, Mainzer, Liederkranz and Koppen dessert cheeses, Bismarck, and the strong smelling fermented Limburger. The chief domestic cheeses are similar to the English, French, and Swiss, and some of them are excellent imitations of the foreign products, as the Schweizer, Dairy, Cheddar, Edam, Stilton, Neuchâtel, Brie, and Gervais. Each locality has its own peculiar cheeses, and their quality and flavor are owing not only to the kind of milk used, to the aromatic spices sometimes added to the rennet, and to the mode of preparation, but to the native micro-organisms, as shown in the following excerpt.

* Sage cheese is often called green cheese, but the term green cheese is usually applied to unripe cheese or to cream cheese.

"ON THE FLAVOR OF CHEESES.

"From Good Words.

"It is a curious fact that certain districts produce certain flavored cheeses, and that those cheeses cannot be produced except in their respective localities. It is now explained that there are specific forms of bacteria indigenous to those districts and not found elsewhere, and it is the presence of these in the milk that gives the local flavor, and various experiments have been made to ascertain if it is possible to cultivate these local bacteria and then transport them into districts producing inferior cheese. For instance, a certain cheese fungus has its home in Normandy, and probably in Normandy alone, and to its aid we are indebted for a certain kind of cheese. Cultures of this germ were obtained and sent into Holstein and artificially introduced into milk set aside for cheese-making. The result was not altogether satisfactory, for though at times the cheese had a good Normandy flavor, at other times it reverted, apparently without reason, into that of the local Holstein. Herr Hofelmeyer, the experimenter, speaks feelingly of the disappointing and unaccountable relapses brought about by the subtle influence of the bacteria of the place, an influence which hitherto has resisted the successful working of imported species. It may be noticed in passing that the organisms bringing about every form of cheese ripening are not necessarily all bacteria, though always belonging to the great group of the

fungi. Thus the distinctive flavors of Roquefort, Gorgonzola, Camembert, and Stilton are induced by a blue mold, a fungus designated *Penicillium glaucum*, a common enough variety found often on old boots, crusts, jams, etc., which ramifies in the cheese, and produces the striking blue veins and patches."

The Roquefort cheese of southern France and other pungent cheeses made in Spain, are obtained from ewes' milk, where flocks of sheep abound and other cattle are scarce. Hence the old Spanish saw:

"Queso de ovejas, leche de cabras, manteca de vacas." "Cheese from the ewe, milk from the goat, butter from the cow."

Cheese affords a striking example of the ordinary relation of host to habitation. To the tiny vegetable and animal denizens to whom it affords snug lodging and abundant food, a cheese is a vast world with ample caverns containing air, water, oil; whilst divers salts are included in its nitrogenous substance that serve as nutriment to innumerable forests of micro-bia eaten in salad by colonies of busy mites and dancing maggots that are themselves sometimes devoured by swarms of ants, or by a greedy rodent, but generally by their gigantic enemy man, whose voracity would seem insatiable to his diminutive victims if they could see him eat. There has long been a general but unwarranted belief that old cheese, to be good and palatable, must be more or less decomposed or infested with many sorts of parasites, hence the saying:

"The richness of a cheese is discovered by the multiplicity of its mites."

And Berchoux's lines in his poem *La Gastronomie*:

"Le dessert est servi: quel brillant étalage!
On a senti de loin cet énorme fromage
Qui doit tout son mérite aux outrages du temps."

Hippocrates believed old cheese to produce flatulence and constipation and to heat the other articles of food; giving rise to crudities and indigestion, and being particularly injurious when eaten along with drink after a full meal. Celsus, too, expressed similar opinions and spoke of old cheese as one of the most unwholesome articles of diet. But of new soft cheese he thought better. Dioscorides, Galen, Pliny, and afterward Avicenna and other ancient authors had the same good opinion of unsalted new cheese which they regarded as very nutritious. Paul of Aegina also adopted the Hippocratic dicta, particularly about old cheese; saying that "old cheese is acrid, occasions thirst, is difficult to digest, forms bad chyme, and engenders stones. That is best which is new, spongy, soft, sweet, and has a moderate share of salt. The opposite kind is the worst."* Of the medicinal properties of cheese the same author reiterates Galen's views and says: "Cheese, that which is new made, and soft, has repellent powers, cooling gently, so as when applied to agglutinate wounds. That called

* The seven Books of Paulus Aegineta, Sydenham Society Edition, 1844.

oxygalactinous acquires slightly discutient powers in addition, and is more agglutinative of wounds. Old cheese, especially such as is fatty, becomes discutient, so as to be a fit application to tophi in arthritic complaints, particularly along with the decoction of swine's flesh pickled, and fat." Ebn Baithar wrote, at great length, of cheese as an article of food and as a medicinal agent,* and Avicenna recommended new cheese as an application in eye inflammation. The Salernum School, too, spoke its word about cheese eating:

"Caseus est frigidus, stipans, grossus quoque, durus."

"Caseus et panis, bonus est cibus hic bene sanis."

"Post pisces nux sit, post carnes caseus adsit."

The long prevalent, but erroneous, notion that cheese is indigestible gave rise to the old medical aphorism:

"Caseus est nequam quia concoquit omnia secum."

Cheese is injurious because it digests all things *with* itself.

It is, however, rendered in Ray's Proverbs (1670) as:

"Cheese it is a peevish elfe,
It digests all things *but* itself."

This is quoted by Wadd in his *Comments on Corpulency*, and, with slight variations, by many other writers, notably Dr. Kitchiner, from whose work the

* "The Laps make cheese of reindeer milk. They use it medicinally for coughs, etc., also hot as a liniment for bruises, and drink as a luxury a hot decoction of this cheese in the deer's milk."

"Cheese is used for bait by anglers, as some fishes are very fond of it."

following notes, kindly furnished by a deipnosophic correspondent, are inserted as testimony tending to show the fallacy of the assertion that cheese, itself indigestible, promotes digestion.*

"The learned Dr. Kitchiner† treats with much contempt the notion that cheese aids the digestion of food. In one place he says:

'Others fancy their dinner cannot digest till they have closed the orifice of their stomach with a certain portion of cheese; if the preceding dinner has been a light one, a little bit of cheese after it may not do much harm, but its character for encouraging concoction is undeserved: there is not a more absurd vulgar error than the oft-quoted proverb, that

'Cheese is a surly elf,
Digesting all things but itself,'

and in a note he quotes a remark of Dr. Trotter: 'I would sooner encounter the prejudice of any sick man, rather than those of a nervous glutton.'

In another place, pointing out the inconsistencies of peptic rules, he falls into poetry:

'And though, as you think, to procure good digestion,
A mouthful of cheese is the best thing in question,
"In Gath do not tell, nor in Askalon blab it,"
You're strictly forbidden to eat a Welch-rabbit.'"

* "Jack Jugler beats Jenkin and says:
'Gentleman, are you disposed to eat any fist mete?'

'Yet shall do a man of your dyet no harme to suppe twice
This shall be your chise, to make your mete digest.'"

† Kitchiner (William) Directions for invigorating and prolonging life (etc.) From 6th London edition. New York, 1831.

The idea of the alleged indigestibility of old cheese strongly prevailed in the sixteenth century, judging from the following adage in Bovilli's Proverbs and in the others counselling its very sparing use.

"Le fromage n'est pas moins déplaisant que dommageable à table."

"Fromage et melon au poids les prend-on."

"Cheese is gold in the morning, silver at noon, and lead at night."—*German proverb*.

"Tout fromage est sain
S'il vient d'une chiche main."

"Le fromage est bon et sain
Que présente une avare main."

—LE DUC.

The original being from the Salernum School, as follows:

"Caseus est sanus quem dat avara manus."
Cheese when given with a sparing hand is wholesome.

Sir John Sinclair, in his *Code of Health and Longevity*, says of cheese that it is unsuited as food to children, and borne well only by those who take much and constant exercise, and that the richer the cheese the more nutritious, the leaner the more difficult to digest.

It is well known that the peasantry of many nations feed largely on new cheese and that among them indigestion is not very common. Chiefly by reason of the contained micro-organisms, cheese not only digests itself but promotes the digestion of other food. . . . From the many ancient adages

relating to cheese eating the following are culled; some of them showing with what freedom new cheese may be eaten.

"Cheese and bread make the cheeks red."
—*German proverb.*

"Qui a fromage pour tous mets,
Peut bien tailler bien espez."

"Fromage et pain est médecine au sain."

"Au romage et jambon.
Cognitoit-on voisain et compagnon."

"Fromage pesant pain leger,
Ne sont mauvais à manger."

Among other cheese ana and proverbs are the following:

"Fromage tout autant que pain,
Ne fait pas un repas sain."

"Fromage avec pain et poire,
Ne veulent estre mangez sans boire."

"Entre la poire et le fromage."

That is, toward the end of a feast when jollity begins, or confidential talk seems opportune. In his Dictionnaire Comique, Le Roux has it:

"Entre le fromage et la poire
Chacun dit sa chanson à boire."

And Le Duc in his Proverbes en Rimes, 1665:

"Entre la poire et le fromage,
Discours de fol et de sage."

"Bread and cheese is all very well, but cheese and cheese is no sense." Said of two ladies kissing each other.—*Dictionary of English Dialect*.

"To give chalk for cheese" is to pass an inferior for a superior article.

"To know chalk from cheese."—LUKE SHEPHERD's *John Bon and Mast. Person*, 1551.

"For though I haue no learning, yet I know chese from chalke."—HAZLITT.

"The moon is made of green cheese," says Hazlitt, in his *English Proverbs*, occurs in "*Jack Juggler*," *A dialogue wherein is plainly layd open the tyranicall dealing of Lord Bishops against God's children* (1589).

"Green cheese, cream cheese. Fools and children are told that the moon is made of this material. 'To make one swallow a gudgeon, or believe a lie, and that the moon is made of green cheese,'" appears in Florio's works, quoted by Halliwell in his *Dictionary of Archaic and Proverbial Words*. Under the head gudgeon—"to swallow a gudgeon, is to be caught or deceived, to be made a fool of. A gudgeon was also a term for a lie (as appears in Florio, p. 476) and sometimes a joke or a taunt." (Halliwell.)

"The moon made of green cheese," ascribed to Rabelais, in the English edition, Book I, Chapter XI, anent the adolescence of Gargantua, seems to be an interpolation of the translators, Urquhart and Motteux. This English version has it that the young

Gargantua . . . "would beat the bushes without catching the birds, *thought the moon was made of green cheese,* and that bladders were lanterns.*"

In the several French editions examined, *fromage* (cheese) does not occur anywhere in Chapter XI of the first Book. In the three phrases of these French editions there is not a word to warrant the English rendering of Urquhart and Motteux, and the following is the exact language of Rabelais: . . . "battait les buissons sans prendre les ozillons, croyait que les nues fussent paelles d'arain, et que les vessies fussent lanternes." . . . In the tenth phrase below this, the moon is referred to as follows: "gardait la lune des loups," which the glossary gives as a proverbial locution, meaning, to take needless care. This alleged composition of fair luna was and is on the lips of the facetious only of English speech. The question is whether the locution has been used by Greek, Latin, or other nations. Possibly some castanean pandits may be able to discover it among mouldy parchments or Chaldean or Egyptian remains.

Samuel Butler expresses a negative opinion as to

* In the *Dictionary of Phrase and Fable*, the following occurs: "He cries for the moon, i. e., He craves to have what is wholly beyond his reach. The allusion is to foolish children who want the moon for a plaything. The French say: He wants to take the moon between his teeth (*Il veut prendre la lune avec les dents*) alluding to the old proverb about 'The moon' and 'a green cheese.'" There surely is no rational ground for the assumption that to wish to take the moon with the teeth is at all suggestive of any particular composition of the satellite. If Rabelais had thought of this or had cared to use the idea of the caseous nature of the moon, he would assuredly have done so.

the moon's make-up which he credits to the "conjuror" of whom he writes in Hudibras, Part II, Canto III, lines 261-266:

"He made an instrument to know
If the moon shine at full or no;
That wou'd as soon as e'er she shone straight
Whether 'twere day or night demonstrate;
Tell what d'meter t' an.inch is,
And prove that she's not made of *green cheese.*"

It has been suggested that the saying—the moon is made of green cheese—possibly arose from the old belief that "digestion depends on putrefaction, and that since the moon has putrefying properties, the principal meal should be taken at night in order that digestion be thereby promoted as it is by putrefying green cheese, and that therefore the moon must necessarily be made of green cheese."

The allusion to the moon, in connection with cheese, by Martial, must be taken only for what it seems worth. *Epigram XXX, Book XIII. A cheese from Luna.*

"This cheese, marked with the likeness of the Etruscan Luna * will serve your slaves a thousand times for breakfast."

Consumed so largely as a condiment, aliment, and luxurious dessert from time immemorial, it is not strange that cheese should play such an important part in commerce. The modes of using this precious

* "Luna (was) a town in Etruria.. The mark on the cheese was probably some likeness or emblem of the moon, or Diana."

substance are so many that only a few of them can be referred to in a brief essay.

In Italy the well-known hard cheese of Parma, styled *cacio parmigiano*, has long been employed as a condiment to the daily dish of macaroni and to many viands. Other nations have used it in these ways as well as to flavor soups and some dainty dishes. Sundry English and American hard cheeses have, in a measure, subserved these purposes but fail to replace the tasty Parmesan whose flavor is best adapted to macaroni, spaghetti, and certain broths. . . .

On bread and cheese with a slice of onion, peasants of many districts of Europe live almost entirely, and, as a luxury, toast their slice of cheese spitted at the end of a forked stick held before a brisk fire. The peasant soldiery of old often used their swords for this purpose and called them cheese toasters.

Corporal Nym to Lieutenant Bardolph (*Henry V*, 2, 1) says: . . . "I dare not fight; but I will wink and hold out mine iron: it is a simple one; but what though? it will toast cheese, and it will endure cold as another man's sword will." . . .

It is not unlikely that cheese, toasted at the end of a fork, stick, or sword, before a blazing wood fire, often becomes well saturated with smoke which may be to the liking of the rustic or the soldier. But smoked cheese seems to have been regarded as a luxury among the higher classes of Romans, as it appears from Martial's epigram XXXII, in Book XIII on *Smoked Cheese*, as follows:

"It is not every hearth or every smoke that is suited to cheese; but the cheese that imbibes the smoke of the Velabrum * is excellent."

Toasted cheese was also eaten by epicures and this same Martial seems to have enjoyed Trebula cheeses in that form and makes them sing their own praise:

"Trebula gave us birth; a double merit recommends us, for whether toasted at a gentle fire or softened in water, we are equally good."

The very radical difference between toasted and melted cheese is generally appreciated by good cooks and by connoisseurs: the first being quickly parched without losing its form. Fat Jack, in the *Merry Wives*, 5, 5, says: "'Tis time I were choked with a *piece* of toasted cheese"; while the second is gradually heated, cooked to fluence, with the addition of very little ale or beer, and poured from the pan upon a slice of toasted bread. Served in this manner, it is known as a Welsh-rabbit (not rare-bit). In regard to the jocular character of this term, the *Century Dictionary* quotes the following from Macmillan's *Magazine*: "Welsh-rabbit is a genuine slang term, belonging to a large group which describes in the same humorous way the special dish or product or peculiarity of a particular district. For examples: . . . an Essex lion is a calf; a Fieldlane duck is a baked sheep's head; Glasgow magistrates or Norfolk capons are red herrings; Irish apricots or Munster plums are potatoes; Gravesend sweetmeats are shrimps." The

* "A place near Rome abounding with shops."

varieties of Welsh-rabbit are many. Among them is the golden buck, consisting of a superposed poached egg to the rabbit; and the "slip-on," the melted cheese being poured upon a hot mince pie. Another common variety consists in the addition to the rabbit of a thin broiled slice of ham or a bit of fried bacon. . . .

The subject cheese should not be dismissed without some reference to the excellent cheese pudding known as *fondue* and which seems to have originated in Switzerland. Savarin says of this delicacy that it is not only of quick confection but wholesome, savory, and appetising; and should not be eaten with a spoon but with a fork.* The Swiss formula was extracted by Savarin from the papers of M. Trollet of the Canton of Berne, and is substantially as follows:

Weigh the number of eggs suitable to the number of guests; add a piece of Gruyère cheese one-third the weight of the eggs, and a lump of butter one-sixth of this weight. The eggs are broken and well beaten in a stewpan; the butter is added; and the cheese, thinly sliced or grated, is thrown in; the pan is then placed upon a brisk fire and the mixture stirred constantly with a spatula until the cheese is melted and well incorporated with the eggs. A liberal allowance of black pepper is requisite, but very little, if any, salt need be used. The pudding must be served upon hot plates and eaten hot. The chafing dish is sometimes

* "Il y eut des novateurs qui prirent le parti de la cuiller, mais ils furent bientôt oubliés: la fourchette triompha." . . .

used for this preparation. There are many various ways of preparing the delicate aliment, but in this castanean town is a lovely lady who makes a *fondue*, which is a food fit for father Jupiter and all other gastronomic Gods in and out of Elysium. That good angel's receipt is substantially as follows:

A FONDUE FOR EIGHT PERSONS.

Ingredients. Eight ounces of any tasty firm cheese, two ounces of butter, four ounces of bread crumbs, eight ounces of milk, three eggs, very little salt.

Mode of Preparation. Break up the cheese, butter, and bread crumbs into the smallest bits in a large bowl; pour in the milk scalding, add the salt, then the yolks of the eggs well beaten; stir the mixture, and keep it covered on the back of the "cooking range" until the ingredients are incorporated, when the whites of the eggs, beaten lightly, are stirred in; finally the confection is poured into porcelain cups and baked for about ten minutes.

To be served hot without delay.

Made by fair hands, this marvelous *fondue* of cheese nearly as light as whipped cream, awakens such delightful gastronomic sensations as to invite the imbibition of the most delicate of wines.

XVI

OF SOUR CONDIMENTS

"Every white will have its black
And every sweet its sour."

In continuing the examination of condiments, it would be flagrantly ungrateful to omit the following veracious statement of an interesting incident in the eventful career of our eminently respectable ancestor, the lineal descendant from the aristocratic progeny of the venerable patriarch *Pithecanthropus Erectus*. His mansion was a vast cavern, in the heart of a lofty mountain, richly ornamented with numberless stalactites and intended not only for the lodgment of his large family, but for the protection of his flocks and simian domestics from nightly incursions of ferocious beasts. He was the king of epicures of his time and the happy observer of the herbivorous discoverer of the salty condiment.

In the first decade of his reign, having found a new condiment, he determined to celebrate convivially the startling event by a grand entertainment, and accordingly summoned a select company of four hundred neighboring troglodites to the magnificent feast, for the first hour of the ninth full moon, in order to introduce with suitable solemnity into polite society

a new gastronomic sensation. The sumptuous repast was served by chimpanzees gaily attired with wreaths of bright colored flowers around their necks and rich plumes on their heads, in the largest of the immense halls of the intra-montane palace, and began with the munching of salted parched locusts with wormwood cocktail accompaniment followed by a marmot soup, flavored with acid sumach berries, ladled in highly ornamented skull-caps and sipped from spoons made of tiny gourds; this being the very beginning of spooning victuals.* The next course consisted of a full grown hippopotamus, baked in a deep pit of hot ashes, filled with sucking pigs, each of which was stuffed with mushrooms and acid berries; this great river horse being flanked with huge calabashes of boiled and salted greens and an immensity of a kind of bread-fruit. After this course, split marrow bones with some attached flesh were brought in and eaten with a pungent grass, salt and the acid juice of the favorite berries as an additional appetiser for the scores of roasted buzzards inside of each of which was a crow; inside of the crow a small owl; inside of the owl a sparrow; inside of the sparrow a field mouse; and inside of the mouse a tiny chestnut; † served

* Professor Petrie, the eminent Egyptologist, says that "spoons of ivory, and rarely of precious metals, were made" in Egypt more than six thousand years ago.

† This dish and many others of a similar sort used by good livers, from time immemorial, very probably suggested to the French the *rôti à l'impératrice*, about which the following in substance, appeared in the *Almanach Perpetuel des Gourmands*, 1830. . . . "Let us hope that the intrepid adept who heeds us shall extract the kernel from an olive and fill the vacant

with a sumach flavored sauce made of a purée of polecat livers and horse-chestnuts. The drink was cocoanut milk duly acidulated, and the dessert soursops galore. The host then delivered a short address on the past, present, and future condiments, and predicted for the sour a universal use and the highest appreciation by nations yet unborn. After a searching examination of, and an exhaustive discussion on, this interesting subject, the guests all declared the sour condiment to be the greatest anti-dyspeptic discovery of the age, and voted to establish a sodality, which they called the *Amlarasa* or Sour Juice Club,* for mensual refection, with the further object of studying the old and discovering new condiments likely to render eating more pleasurable and digestion more facile. Such, unquestionably, is the origin of the idea of forming the many existing dining clubs.

As pertinent to the discovery of condiments, and space with a fillet of anchovy, shall then place the fruit thus stuffed in a lark, which shall enter a quail, which shall be contained by a partridge to be hidden in the flanks of a pheasant, which in turn shall disappear within a turkey that a sucking pig shall enclose. A brilliant fire shall combine the divers juices of these enchased viands, and the hour has arrived to serve this precious mixture . . . Then let the olfactory sense enjoy alone the perfume exhaled by the roast, and cause all to be pitched out of the window, except the olive which has become the centre of the quintessence of the elements by which it was surrounded. He shall eat this olive, or perhaps only the anchovy, and almost faint with pleasure."

* Long before the discovery of acitous fermentation, the sour juice of unripe fruit was used as a condiment. Verjus (*vert jus*) verjuice, i. e., the juice of green vegetable substances, is often mentioned by writers in the middle ages and even in later times.

as showing the love of periodical rustication to be a true atavistic trait, it is only necessary to trace the ascent of man from pithecanthropus to the cave dweller, whose discovery of the sour condiment has been such a great boon to epicures, but the branches of the genealogic tree may be extended to the present time. Thus the mushroom-eating habitant of the plains engendered the root eating valley denizen, who was the precursor of the nut-eating tree tenant, who was the progenitor of the flesh-eating cave-dweller, who was the sire of the fish-eating lake-resident, who was the parent of the cheese and onion eating villager, who was the father of the omnivorous big-bellied burgher, whose great-grandsons, to this day, for recreation, are wont to spend many weeks in the wilderness in hunting and fishing, and who flavor their luscious bean soup with acid fruit juice, stuff their fish with nuts, coat them with clay,* and bake them in the ashes, while the saddle of venison is roasted and basted with dripping fat, each huge portion being seasoned with salt, pepper, and lemon juice or with vinegar when the store of fruit is exhausted. The

* This rural mode of cooking fish is given in "*Kaloolah*" toward the close of the sixth chapter. Joe Downs loquitur. "You take some nice, clean clay and work it up a little, then catch your trout, or any other kind of fish, and don't scale or dress him, but just plaster him all over with the clay about an inch thick, and put him right into the hot ashes. When he's done, the clay and scales will all peel off, and you'll have a dish that would bring to life any starved man, if he hadn't been dead more nor a week . . . but if you want an extra touch, cut a hole in him and stick in a piece of salt pork or bear's fat, and a few beachnuts, or the meat of walnuts or butternuts; and Lord bless you, you'd think you was eating a water angel."

meal is always enjoyed with a relish and appetite that come of open air living and enforced physical exertion.

Ye modern deipnophilists know well how essential citric acid, as contained in the juice of fresh lemons or limes, is to modern cookery, and how much it is esteemed by epicureans of our time for flavoring salads preferably to vinegar. You know, too, what an important part the lemon plays in the decoration of many dainty dishes; how indispensable it is to the ostreophagist; how effective it is in turtle* soup and in nearly all fish sauces; how necessary an ingredient in well concocted punch; and what a pleasant, wholesome beverage it makes, either sweetened or salted, particularly in warm weather and at sea.

Vinegar, from *vinaigre*, *vin aigre*, *vinum acrum*, sour wine, *oxos*, *acetum*, impure acetic acid, appears to be a much later discovery. It is clear from its name that this condiment, although nascent in some fruits, was not known until acetous was distinguished from vinous fermentation; a use being found soon thereafter for the spoiled wine.† This had in all

* In the West Indies, the preparation of green turtle for calapee or for steaks is an event of no little import in the family. After decapitating the monstrous amphibian and removing the plastron or ventral shell, he is treated with a profusion of sliced lemons with which, and with a liberal allowance of salt, all accessible soft parts are rubbed. When he is finally cut up for cooking, each section is rubbed freely with lemons, then with salt and pepper. These preliminary steps are necessary in the tropics to prevent fly-blown or rapid decomposition.

† Of vinegar, Martial says:

"Egyptian vinegar despise not thou:
When it was wine, 'twas far more vile than now."
—Wright's metrical version.

likelihood occurred to the youthful anthropoid discoverer of fermentation who had more than once negligently allowed his decoctions to stand too long, and tasting, found them pungent and sour, but freely diluting and salting the product into a palatable vinegrade, doubtless swallowed large draughts of the mixture with quite as much pleasure and refreshment as does the modern teetotaller his sweet lemonade with a "stick" therein.

The foregoing statement gives some idea of the great antiquity of the use of vinegar as a beverage. Ever since its employment as a condiment, men have substituted it for wine. The poorer classes among the Egyptians, who could not afford wine or beer, drank *posca*, which was vinegar mixed with water. This was also the common tipple of the slaves and Roman soldiers. Their generals, for popularity's sake, drank it publicly, but had their wine in private. In the field the habitual beverage of the soldiers of the Emperor Hadrian was diluted *acetum* which was called *posca*. Diluted oxymel was also a favorite drink in ancient times; and in later years raspberry vinegar in iced water.

To greatly multiply the praises of sour condiments would be superfluous, since their excellence is so well known to good livers and their value in sauces so well recognised by urban and rural cooks. You will surely remember how highly the far famed uncle Ebenezer appreciated the sour when, one autumn evening, he had made the most elaborate preparations to cook his

supper, which was to consist of a fat possum dressed with the choicest cider vinegar, the purest salt from the nearest lick, and the tastiest and hottest kind of green pepper. Alas! from enjoying the good things provided at such pains, he was unfortunately prevented by a nocturnal marauder. It happened just as uncle Eben was giving the last turns to the spit, that Queen Mab crossed his lids, and one of her ravenous followers, taking advantage of the profundity and length of the old man's sleep, engulphed possum, sweet potatoes and ash cake into his vast paunch, as we have been told so admirably and never-too-often by a dear Beatic exegist who always adds with expressive idiom and appropriate gesture, that when uncle Eben awoke to find the potatoes and ash cake gone and the pan to contain only well picked bones, and his fingers and lips coated with gravy, exclaimed that if he had really eaten the possum, sweet potatoes and ash cake, they certainly lay very lightly on his stomach and were less satisfying than any food he had ever taken. . . .

It is an interesting fact to the student of etymons, that, in many languages of the past and present, the property of sourness has given to this condiment the name which it bears. Thus, in Sanskrit, vinegar is *cukta*, which signifies sour; in Arabic, *khall*, sour; in Greek, *oxos*, from *oxys*, sharp, pungent, sour, but sometimes, euphemistically, *hedos*, from *hedys* (modern Greek, *hidi*) sweet, or *glycadion*, from *glycos*, sweet; (the commentator of Paul of Aegina's works is,

however, "inclined to think that *glycadion* is the diminutive of *gleucos* must; vinegar being the juice of the grape which has lost its strength") in Latin, *acetum* is from *acer*, sharp, pungent, sour; in French, *vinaigre*, *vin aigre*, is from *vinum acrum*, sour wine;* in Italian, *vinagro* or *aceto*; in Spanish and Portuguese, *vinagre*; in German, *essig*, from *acetum*; in Dutch, *azym*, from *acetum*; in Russian, *uksus*, from *oxys*, sour; in Bohemian and Polish, *ocet*, from *acetum*; in Servian and Croatian, *ocat*, from *acetum*; in Swedish, *ättika*, from *acetum*; in Norwegian and Danish, *vineddike*, from *vinum acrum*; in Persian and Hindustani, *sirka*, sour; and in Malealim, *chuca*, from *cukta*, sour.

Vinous must necessarily precede acetous fermentation; acetic acid being formed at the expense of the alcohol which is produced by any one of the several particular species of micro-organisms, but mainly by the *Saccharomyces cerevisiae* (Brewer's yeast).

* The word in old French was *eisil*, *estil*; in old Saxon, *ecid*; in Anglo-Saxon, *eced*; in middle and in early modern English *eisel* and *eysell*, all from *acetum*; and occurs in many writings notably in the "Romaunt of the Rose."

"Kneden with *eisel* strong and egre,
And thereto she was lene and megre."

In Hamlet V, i, 299:

"Woo't drink up *eisel*? eat a crocodile?"

And in Sonnet CXI, 8:

"Pity me then and wish I were renewed;
Whilst, like a willing patient, I will drink
Potions of *eisel* 'gainst my own infection;
No bitterness that I will bitter think,
Nor double penance, to correct correction."

When the fluid (wine, beer, or cider) is invaded by the *Mycodermata aceti* (vinegar plants) these increase rapidly, cause oxydation of the alcohol, and vinegar (dilute acetic acid) is the outcome; alcohol being C_2H_6O and acetic acid $C_2H_4O_2$.*

Acetic acid is said to exist ready formed (free or combined) in many plants, notably the *Sambucus Nigra*, *Phoenix Dactylifera*, and *Rhus Typhina*. Of the manufactured vinegars, the principal kinds in the shops are the wine, malt, cider, sugar, and wood vinegars. The best for table use is the white-wine vinegar, which like the other sorts contains about five per centum of acetic acid to which it owes its chief property. It is often flavored with tarragon and other substances. Like many of the articles of man's dietary, vinegar undergoes with age such alterations as to become worthless, particularly when kept in imperfectly closed cruets. It is then invaded by innumerable colonies of the anaërobic variety of the *Micrococcus aceti* which settle to the bottom of the vessel in the form of a glutinous mass called the mother of vinegar. On the surface of the spoiled vinegar appear colonies of the aërobic *Micrococcus aceti* known as the flowers of vinegar. Animal life is also developed in old vinegar in the form of the vinegar eel, or *Anguillula aceti glutinis*, a minute nematoid worm about two millimeters in length. Decayed vinegar attracts members of the *Darosophilidae* family of dipterous insects among which is the vinegar fly

* Empyreal formulæ.

which invades neglected pickles and preserved fruits that have undergone acetous fermentation.

Vinegar has long been used as an antidote to mushroom and other poisons. It is perfumed for toilet purposes, and aromatised with camphor, garlic and other ingredients, to be used as a "preventive of infectious diseases," under the name of the four thieves' vinegar, which it owes to the fact that during the plague of Marseilles, four notorious thieves who had been taken up for rifling the bodies of the dead from house to house, had confessed, under promise of pardon, that their immunity from the dread disease was due to the habit of constantly inhaling the aromatised vinegar and sprinkling their garments with this same vinegar.

The metaphoric uses of vinegar are many. Among them are the following:

X . . . is all gall and vinegar; i. e. his humor is both bitter and sour.

Y . . . was made to sweat vinegar; i. e. he was tortured by words and deeds.

Z . . . wore vinegar raiments; i. e. clothing too light for the existing low temperature.

More flies are taken with honey than with vinegar. The meaning of this very ancient adage is too well known to require explanation.

Good wine makes good vinegar is employed to express briefly the idea that the best use is to be made only of the best things.

Season not thy words with vinegar, since, in life,
there is already too much acrimony.

"Nature hath framed strange fellows in her time:
Some that will evermore peep through their eyes
And laugh like parrots at a bag-piper,
And other of such *vinegar* aspect
That they'll not show their teeth in way of smile,
Though Nestor swear the jest be laughable."

—*Merchant of Venice*, I, 1.

XVII

OF PUNGENT AND AROMATIC CONDIMENTS

"Variety's the very spice of life
That gives it all its flavour."

The next condiments discovered, says Deiphophilus, were certain hot, pungent berries suggestful of the sharp taste, only more so, of the cressy grasses with which were eaten the marrow bones served at the gorgeous feast given in the vast sub-terraneous palace by his Majesty, the great trogloditic epicure, to celebrate the finding of the sour condiment.

At the first convocation of the members of the Sour Juice Club, one of its founders, learned in botany, presented many specimens of different species and varieties of pungent berries which, added to food were eaten with great relish, though when powdered they acted fiercely upon the buccal membrane and lachrymal glands and brought on prolonged fits of sneezing that elicited a general cry of God bless ye. He then opened a parle on these *delicatessen* in characteristic amlarasan manner, as follows: "O! thou Royal Master, offspring of the bright luminary of day, father and guiding star of thy loving people, thou whose taste for luxurious aliments, art, ornament, raiment, and adornment is so exquisitely refined, whose super-

acute audition on the dexter side enables thee to hear the shrillest hum of the invisible gnat, while on the sinister side thou perceivest the gravest notes of the far away bellowing leviathan and the most distant thunder,* whose subtile olfaction discerns all grades of perfumes even the infinitesimal variations of the component odors emitted by the cat-like hermit who is wont to visit the poultry yard nocturnally,† thou

* It is said that the notes of a bellowing whale are so grave that they cannot be heard by the unaided human ear. It is also said that the ear of man is ill adapted to perceive the shrill hum of certain diminutive insects or of the highest notes of certain whistles used in physical experiments. In some cases the hearing is obtuse on one side and acute on the other, and these anomalies do not always result from disease.

† The Japanese indulge in a game of perfumes consisting, in part at least, of igniting slips of combustible substances impregnated with different odoriferous agents.

In the forty-seventh chapter of "*Kaloolah*" the following chestnut occurs: . . . "At the conclusion of the piece, the Prince inquired whether I should not like to witness a performance upon the perfume machine, which had often been the subject of conversation between us. I at once assented, and rising, we all repaired by a short passage to a low, narrow, but very long hall. . . . There were more than fifty distinct perfumes, that stood in the same relation to each other that tones and semi-tones do to the different parts of the scale in music. The harmonic combinations of these were infinite. There are also several fundamental and controlling odors by which the whole scale can be modified at pleasure. The three principals of these are garlic, musk, and sulphuretted hydrogen. The garlic, which corresponds to the minor key in music, is exceedingly plaintive and affecting. Compositions in this key almost invariably excite the smeller to tears. Compositions in the musk key are very varied in their expression; sometimes grave and solemn, like church music, at other times gay, lively, and redolent of chalked floors and gas lights. Compositions in the sulphuretted hydrogen key have invariably a spirit-stirring and martial expression. It is the proper key for odorate marches, battle-pieces, and storm rondos. The Christian reader, with an uneducated sense of smell, may, perhaps, turn up his nose (in profound ignorance of his nose's capacities) at the instrument I am describing; but if he should ever have an opportunity of snuffing

whose keen vision descries the most delicate and diversified tints,* and peers into the deepest recesses of mundane affairs, whose marvellous, magnetic, magical touch so speedily cures all ills to which human or simian flesh is heir, whose graceful gestures and eloquent, rhythmical, melodious speech, so pregnant with wisdom, ever entrance the hearer and compel his attention by thus infinitely gratifying his senses of sight and hearing, whose comprehensive mind is vast as space, and whose steadfast will is powerful as the

the melodious streams and harmonic accords evolved by a good performer upon a properly constructed instrument, he would be compelled to admit that his nasal organ was given to him for a higher purpose than to take snuff, support spectacles, or express contempt. True, at first he may not appreciate the more recondite combinations and delicate aperfumes any more than a novice in music appreciates the scientific arrangement of notes in Italian or German operas, but he will at once be able to understand and admire the easy melodies, the natural succession of simple fragrances, and, in time, the cultivated sensibility of his nasal organ will enable him to comprehend the more elaborate harmonies, the most subtle and artificial odoriferous correspondence and modulations.

The name of this instrument is the Ristum-Kitherum, which, if my recollection of the Greek serves me, is very much like two words in that language, signifying a nose and a harp. . . . For some time I sat, the complete verification . . . of an observation, I think by Hazlet, that odors, better than the subjects of the other senses, serve as links in the chain of association. A series of staccato passages amid bergamot, lemon, orange, cinnamon, and other familiar perfumes, quite entranced me, while a succession of double shakes on the attar of rose made me fancy, for a moment, that the joyous breath of a bright spring morning was once more dashing the odors of that old sweet briar bush into the open window of my chamber at O. . . .

I withdrew to my chamber, where, revolving in my mind the question whether odors, instead of being material emanations, may not be like light or sound, mere vibrations propagated in an elastic medium. . . . I was soon in a sound sleep." . . .

* The sense of color is so highly cultivated among the Japanese that they are said to be able to perceive seven hundred distinct tints.

winds; and ye loyal Princes, pithecid inheritors of the form and traits of anthropoid ancestors, ye sons of the great king who believes each of ye to be his, "partly on your (dam's) word, partly (his) own opinion, but chiefly (by) a villainous trick in your eye and a foolish hanging of your nether lip; and ye noble gastic and pithecocephalic Lords, fawning, cunning, crafty courtiers; and ye gallant, arrant knights, of the doleful countenance; and ye fat, fatuous, but faithful squires; and ye devoted embrontetic subjects of the mighty monarch: all ye, new-condimental-sensation-seeking amlarasa lovers, O! list ye to my prosy phrase and be silent that you may hear; hearken to my verbose speech and be attentive that ye may heed! It is for your superlatively great delectation that I have wandered many days in the quasi impenetrable jungle to gather these pungent palatine titillators, these potent promoters of appetite, these propitious persuaders of digestion, these prodigious provocatives of thirst, which I ask you to name, now that you have tested their attractive forms ocularly, their consistence tactiley, their balmy fragrance olfactively, and their piquant savor gustatively, *au naturel*, with salt, with the royal sour juice, and mixed with your aliments to which they have imparted their precious properties!" * . . .

The botanist then described in detail the habitat and peculiarities of these several kinds of pungent fruits and placed them in their proper order, genera,

* Characteristic sophomoric style.

species and varieties. Their properties and uses as condiments were afterward learnedly commented upon and, as the question of generic names came up, a facetious member said that as he tasted the different sorts, each had its own savor but imparted the same hot, pungent, puckery, buccal sensation varying, however, in intensity, and that he could not express this feeling except with the words pr, pi-pr, pi-pir, pir-par, pi-pal, pil-pal, pi-pil, and said, O! Amlarasan Brothers, again taste ye these lachrymogenic, mouth puckering, throat corrugating, sternutatory dainties and take your choice among the names. But, as they failed to agree, the presiding Monarch decided the question by ordering that the generic name be *pipar*; and this name has been handed down to nearly all the earthly nations with slight modifications as follows: the word pepper being, in Sanskrit, *pippala* (the fruit of the holy fig tree); in Persian, *pulpul*; in Arabic, *fulful*; in Turkish, *biber*; in Greek, *peperi*; in Epirotic dialect, *bibeer*; in Latin, *piper*; in French, *poivre*; in Italian, *pépe*; in Spanish, *pimienta*; in Portuguese, *pimenta*; in German, *pfeffer*; in Russian, *peretsu*; in Dutch, *peper*; in Swedish, *peppar*; in Norwegian and Danish, *peber*; in Icelandic, *piparr*; in Lithuanian, *pipiras*; in Anglo Saxon, *piror*, *piper*; in old Bulgarian, *piprii*; in Servian, *papar*; in Bohemian, *peprzh*; in Polish, *pieprz*; in Wallachian, *piperiul*, and in Hungarian, *paprika*.

In modern times two classes of peppers are recognised: (a) Members of the *piperaceæ*. (b) Members

of the solanaecæ family of which *capsicum* is a genus.

(a) The Piperaceæ family consists of *Piper-nigrum*, *P. longum*, *P. cubeba*, *P. angustifolium*, *P. methysticum*, *P. Belle* and other species; the drupes of the first two species only being now used as condiments. The black pepper plant, say Flückiger and Hanbury, is a perennial climbing shrub, with jointed stems branching dichotomously, and broadly ovate, five to seven nerved stalked leaves. The slender flower-spikes are opposite the leaves, stalked, and from three to six inches long, and the fruits are sessile and fleshy. It is indigenous of the forests of Travancore and Malabar, whence it has been introduced into Sumatra, Java, Borneo, the Malay Peninsula, Siam, the Philippines, and the West Indies. They further say that "long and black pepper are among the Indian spices on which the Romans levied duty at Alexandria about A. D. 176."

According to Athenæus, pepper was freely used as a condiment and as a medicinal agent by the Greeks, and he quotes Antiphanes (404 to 330 B. C.) as saying:

"If any one buys pepper and brings it home,
They torture him by law like any spy."

And Nicander (2nd Cent. B. C.) in his Theriaca:

"And often cut new pepper up and add
Cardamums fresh from Media."

And Ophelian:

"Pepper from Libya take." . . .

Again Flückiger and Hanbury say that pepper, during the middle ages, was the most esteemed and important of all spices, and the very symbol of the spice trade, to which Venice, Genoa, and the commercial cities of Central Europe were indebted for a large part of their wealth; and its importance as a means of promoting commercial activity during those ages, and the civilising intercourse of nation with nation can scarcely be overrated. Tribute was levied in pepper and donations were made of this spice, which was often used as a medium of exchange when money was scarce. In 408 A. D. Alaric, the Goth, demanded as ransom from the city of Rome, among other things, five thousand pounds of gold, thirty thousand pounds of silver, and three thousand pounds of pepper. In France, says Larousse, during the middle ages, it was permitted to pay in pepper the cost of law suits, imposts, and feudal rights, and when payments were so made they were called spice payments, which were regarded as equivalent to payments in metallic coins, so that the locution has remained in the language, i. e. to pay in spices (*espèces*) signifies to pay in coin. Hence the present locution (in English) specie payments.

In the middle ages, says Fulano, landlords exacted from their tenants a pound or more of pepper at stated intervals. These tributes were known as pepper-rents. The custom of adding to the regular rental of certain lands a given quantity of pepper or wheat still prevails, as shown in old leases which con-

tinue in force, both in England and in our own country. In England the pepper trade began as early as the tenth century, and both there and in France the traders, called *poivriers*, pepperers, formed companies or guilds as did the *vinaigriers* and *moutardiers*. For several centuries pepper brought such high prices that it gave rise to the saying "dear as pepper"; and it was long after the successful voyage (1498) of Vasco da Gama, via the Cape of Good Hope, that the price of this commodity sensibly fell. Even then it was heavily taxed in England as it was also during the seventeenth century, when the impost was five shillings per pound and this duty was not materially lessened until the beginning of the nineteenth century, when it was two shillings and six pence per pound.

The pungency of pepper is due to the contained resinous substance, and its aroma to an essential oil. Another constituent of pepper is piperin which may be resolved into piperic acid and piperidin; the pericarp yielding a fatty oil.

White pepper is prepared from black pepper by the removal of its pericarp, which lessens its pungency.

The long-pepper shrub, although indigenous to Celebes, the Philippines, Malabar, etc., is cultivated along the Western as well as the Eastern coast of India. This species of pepper "consists of a multitude of minute baccate fruits closely packed around a common axis, the whole forming a spike one inch and a half long and a quarter of an inch thick. The

spike is supported by a stalk half an inch long; it is rounded above and below and tapers slightly toward its upper end. The fruits are ovoid, one tenth of an inch long . . . and arranged spirally with a small peltate bract beneath each. . . . The long pepper of the shops is grayish white, and appears as if it had been rolled in some earthy powder. When washed the spikes acquire their proper color, a deep reddish brown. . . . Long pepper has a burning, aromatic taste, and an agreeable but not powerful odor." It was used as a condiment in the remotest times, and later as a medicinal agent.

(b) The fruit of certain members of the *solanaceæ* are called peppers owing to their marked pungency; *capsicum*, whose seeds of acrid, biting taste are enclosed in pods, being the generic name. This genus is represented by many species and varieties of red, green and yellow peppers, in this country, in Mexico and the West Indies, in Central and South America, and in Africa. The fruit is called a berry despite the hollow interior of some of the large cultivated peppers. *Capsicum*, commonly known as cayenne pepper, does not appear to have been known anciently; * indeed, none of its species were brought into general use until long after the discovery of America. They

* Theophrastus (4th Century B.C.) in his History of Plants, says: . . . "Pepper indeed is a fruit, and there are two kinds of it; the one is round, like a vetch, having a husk, and is rather red in color; but the other is oblong, black, and full of seeds like poppy seeds. But this kind is much stronger than the other" (Athenaeus). He recommends this kind as an antidote against hemlock.

are called peppers from their peppery properties, and not because they bear any resemblance structurally to the Eastern peppers. Individuals of several species of *capsicum* are those particular peppers of which the prudent, plodding, patient, persevering pertinaceous, and persistent Peter Piper had providently picked a peck for pickling.

Capsicum in Caribbean and South American primitive tongues, is *quio*, *ouriagon*, *borimin*, *bohemoin*, *aty*, or *arymucha*; in Spanish, *chili* or *pimiento de Indias*; in Portuguese, *pimentao*; in Italian, *peberone*; in French, *piment*; in German, *Spanischer pfeffer*; in Dutch, *Spaansche peper*; in Norwegian and Danish, *Spansk peber*; in Swedish, *Spansk peppar*; in modern Persian, *estiot*; in Armenian, *kurmyt bibar*; and in Turkish, *kermeyzibabar*.

One who at an evening entertainment, has promised to treat of the delightful pungent condiment known vulgarly as horse-radish, wrote, at the last moment, that he could not be present at that refection of mind and body, begged that some guest would take up the subject for him. The following, in brief, is the substance of what he would have been sure to say.

Horse-radish, that perennial member of the cruciferæ family with stout tapering root one inch in mean thickness and three feet in length, long stalked, coarse, large, and oblong leaves and erect flowering racemes of the height of from two to three feet, has nothing in common with *equus* except its great strength which, however, is manifested not kineto-

dynamically but gustatorily. This strength was long ago realised by our Gallic brethren who called the root *raifort* a contraction of *racine forte*, *radix fortis*; they afterward called the plant *cran de Bretagne*. The Germans named it *meerrettig*; the Russians *chen*; the Lithuanians, *kenai*; and the Illyrians, *kren*. It is known botanically as *Cochlearia Armoracia* (Linn), *radix armoraciae*. According to Flückiger it cannot be identified with the wild radish, *raphanis agria*, of the Greeks. That author and Baillon cite Pliny as saying that the name *armon* was used in the Pontic regions to designate the *armoracia* of the Romans. This plant (*c. armoracia*) says A. de Candolle, is native of Western Asia and Eastern Europe. It has long been cultivated throughout the temperate regions of Western Europe and this country.

Ever since the sixteenth century, says Gerarde, quoted by Flückiger, the Germans have used horse-radish sliced thin or grated and mixed with vinegar for fish and other sauces, as mustard is now used, hence its old popular French name *moutarde des Allemands*. A century later it began to be used as a condiment by the English. The well known *sauce Russe*, eaten with roasted meat, is a sort of horse-radish *purée*. The leaves of the plant have also been used as food and condiment. In India the root of the *moringa pterygosperma* is used as a substitute for horse-radish. In France, the water cress, *nasturce amphibia*, is commonly known as *raifort d'eau*.

Freshly grated horse-radish owes its pungency and

savor to the contained volatile oil which is said to be chemically identical with that of black mustard.

In all well-regulated establishments, it is to the under-cook that is ordinarily assigned the painful toil of grating in a day the week's allowance of domestic horse-radish, and she is excused from all other duties for, at least, twenty-four hours thereafter, during which she is the exclusive family weeper, as the children are then forbidden admission to the scullery for obvious reasons.

Another absent guest, who was appointed to open the discussion of the sinapic question, wrote that he was suffering from the effect of a mustard plaster at the pit of the stomach and wished all to know that this delightful substance is infinitely more enjoyable as a condiment than as a blistering medicinal agent. The short note given below is an abstract of what the absentee, whose better health was drunk with pleasure, would have been likely to say.

Mustard, brassica or sinapis (Linn) a genus of the order *cruciferae*, to which cabbage heads belong, has four species that are used as condiments, viz.: *sinapis nigra*, *sinapis juncea*, *sinapis alba*, and *sinapis erucoides* (L.). This annual herb is found in a wild state throughout Europe, except in the extreme north, in Northern Africa, in Asia Minor, in the Caucasus, in Southern Siberia, and in China; and is now cultivated in all those regions as well as in North and South America.

Sinapis nigra seeds are so often likened to the planets not because they are spherical or slightly oval, about one twenty-fifth of an inch in mean diameter and one-fiftieth of a grain in weight, but because in nature there is neither great nor small. All astronomers and epicists are agreed that when powdered (the seeds, not the planets) they become greenish yellow, and that when mixed with water, the emulsion is yellowish, emits a pungent, acrid vapor from the contained volatile oil which irritates the eyes, and has a strong acid reaction. These close observers of the phenomena of nature and men further agree that this pungency is not perceptible in the dry powder. Gastronomers never use ground black mustard seeds pure but always mixed with white mustard, under the name of flour of mustard.

The *sinapis juncea* says a Polish professor whose name is pronounceable only by snuffing a pinch of *rapé* made of this same *sinapis*, is largely cultivated in India, Central Africa, Southern Russia, and other warm regions where it takes the place of *sinapis nigra*. Great quantities of the seed are sent to England and France.

Sinapis alba seeds, says a flavian oriental pandit, are yellowish, about one-twelfth of an inch in diameter and one-tenth of a grain in weight. When powdered and mixed with water, the emulsion is yellowish, is inodorous as it does not yield any volatile oil, but has a very pungent taste.

Sinapis erucoides is grown in Southern Europe

(Flüeckiger) and has about the same properties as black mustard.

Mustard is mentioned by Theophrastus as *napy*, and by Dioscorides as *sinepi*. The pulverized seeds were frequently employed by the Greeks and Romans to season food. In Gaul, during the fourth century, powdered mustard seeds were prepared with honey, olive oil and vinegar as a sauce. During the thirteenth century, the *sauciers-vinaigriers* had the sole right in France to prepare and sell mustard. In that time, every day at dinner hour, these *sauciers* ran about the streets of Paris crying: *sauce à la moutarde*, *sauce à l'ail*, *sauce à la ciboule*, *sauce au verjus*, *sauce à la ravigote*, etc. These modes of seasoning aliments increased rapidly in popularity and fashion, even among the wealthy classes. Whenever Louis XI dined out he brought with him his pot of mustard.

Dijon was the great mustard centre of France, where the best was prepared for table use, and became famous in the land of Gaul. Certain Burgundians ventured to assert that the word *moutarde* came from the motto of the Dukes of Burgundy which was *Moult Tarde*. A facetious etymonist, however, suggested that the motto did probably come from *moutarde*. Another *farceur* gives to *moutarde* a celtic origin, and says that the word in Cymric signifies an object which emits a strong odor. A third word-baiting wight sets forth his claim for a Latin etymon, *multum*, much, and *ardere*, to burn.

In the middle ages and long afterward, during

winter months, the people of Western Europe fed largely on salted meat and made constant use of mustard to render this food relishable. The following verse from LeDuc's "*Proverbs en Rime*" (1665) may serve to show the high appreciation of this condiment by the hungry:

"De quatre choses prens toy bien garde;
De valet qui se regarde,
De femme ou fille qui se farde,
De bœuf salé sans moutarde,
D'un pauvre disné qui trop tarde."

Another author expresses the same idea as follows:

"De trois choses Dieu nous garde;
Du bœuf salé sans moutarde,
D'un valet qui se regarde,
D'une femme qui se farde."

It is needless now to go into particulars respecting the many methods of preparation of this well known condiment which is now used much more extensively than ever before, and it will perhaps be "quite as instructive and a little more entertaining" * to set forth some of the old sinapic adages by way of increasing our crop of chestnuts, as:

"Sweeten thy mustard"; which is another mode of saying, be less caustic, let not thy angry passions rise, moderate thine expressions of disapproval, etc., or as Régnier puts it:

"Cependant il vaut mieux sucrer notre moutarde,
L'homme pour un caprice est sot qui se hasarde."

* A favorite locution of a dear old teacher.

"Shrewd as mustard."

"This is mustard after dinner"; i. e. something of no use since it has come too late.

"La moutarde lui monte au nez."

"The mustard is rising to his nostrils"; i. e. his anger is beginning to manifest itself.

"Le moutardier du Pape." "The pope's chief mustardist." This adage has long been used to designate any pretentious individual "whose mental calibre is not so great as to enable him to comprehend the necessity of getting under shelter when the waters of the firmament do descend to moisten the parched earth." The saying arose from the fact that the Avignonese Pope John the XXII (1316-34), who was extremely fond of mustard, had created for one of his nephews, the office of Chief Mustardist to His Holiness; nepotism in high life being then much more common than it is at the present time.

"Good Master Mustardseed, I know your patience well: that same cowardly, giant-like ox-beef hath devoured many a gentleman of your house: I promise you your kindred hath made my eyes water ere now."
Midsummer Night's Dream. A. 3, S. 1.

"He a good wit? hang him, baboon! his wit's as thick as Tewsbury mustard . . ." *Henry IV, Second Part,* A. 2, S. 4.

"What say you to a piece of beef and mustard?
A dish that I do love to feed upon,
Ay, but the mustard is too hot a little.
Why, then the beef, and let the mustard rest.

Nay, then I will not: you shall have the mustard,
Or else you get no beef of Grumio.
Then both, or one, or anything thou wilt.
Why then, the mustard without the beef."

—*The Taming of the Shrew*, A. 4, S. 3.

A third absent guest, learned in the ways of the heathen, and on the eve of sailing to the Philippines, wrote that he felt sure someone would speak, in his place, on the composite oriental condiment known as curry-powder, and appealed to the host to do so. Hence the brief sketch that is to follow, of what our dear absentee might, could, would, or should have said, in his usual honeyed tones, on this very interesting subject.

Curry, be it known to all mankind, has nothing whatsoever to do with currying favor, dressing leather, or grooming a horse, although the flesh of that animal may be eaten with curry powder as the main ingredient of the sauce which, in India, bears the name of *kari*, *karri*, *koora*, or *salin*, and which is used in seasoning fish, fowl, red herring and other meats, and fruit, rice, and other vegetables.

Two hundred years before the Portuguese had appeared in the Indian seas, says Balfour, Ibn Batuta spoke of the natives of Ceylon as eating curry, which, in Arabic, he calls *conchan*. In modern Arabic *idaan* is the name. . . . In Persia it is known as *Nan-khurish*.

"The ingredients of curry powder are usually brought from market daily to Hindoo families, but

European residents often grind and keep the dry materials in powder." Almost every household has its own formula for curry powder; one of these consists of:

Cumin seeds	1 part by weight
Fenugreek	" "
Mustard seed	1 " "
Dried chilies	1 " "
Dried ginger	2 " "
Black pepper	2 " "
Poppy seeds	2 " "
Garlic	2 " "
Cardamoms	2 " "
Cinnamon	2 " "
Turmeric	4 " "
Coriander seeds	20 " "

Another formula consists of:

Cayenne pepper	8 parts by weight
Coriander seeds	12 " "
Cumin	12 " "
Dried cassia leaves	12 " "
Powdered turmeric	22 " "

Among other materials used in different curries in various proportions, according to taste are: anis seed, allspice, cloves, mace, nutmeg, onions, long pepper, asafetida, chironjie nut, almond, cocoanut, ghi, butter salt, tamarind, lime-juice, mango, etc. No curry seems complete without turmeric and the quantity used is very variable. Cocoanut milk, as well as the oil freshly expressed from the grated nut, is much used in forming the gravy to many curries, especially fish and prawn curries.

Before undertaking to enlighten the whole gastronomic world on all that relates directly or indirectly

to certain aromatic condiments, the hope must be expressed that the learned minority may accept the view of Talwer Tasek,* sahib, on the derivation of the adjective aromatic which, he says, is from the Latin substantive *aroma*, from the Greek *aroma*, a spice, a sweet herb.

To the ancient right worshipful ancient order of the Sour Juice all the pungent condiments became known, except *capsicum* and those extraordinary curry powders of the far east. Of the aromatic, the pre-historic botanists discovered only chives, leeks, onions, shallots, garlic, *asafœtida*, mushrooms, and truffles. The rest, such as members of the zingiberaceæ, of the umbelliferæ, of the compositæ, of the myristiceæ, of the lauraceæ, of the canellaceæ, of the myrtaceæ, of the iridaceæ, of the labiatæ, and of the orchidaceæ, were discovered by modern deipnophilic botanists of divers nations. Many of the condiments classed as aromatic are more or less pungent, but they are so grouped because the aromatic principle predominates just as the piquant is the dominant element in the pungent condiments which are more or less aromatic.

At the mensual assemblies of the Sour Juice Club—the records of whose jolly sessions are graven in the imaginative minds of all poetical paleontists—the members, regardless of breath, revelled in raw onions and doted upon onion soup and their newly invented delicious amlarasan onion *purée*—for broiled chops,

* Anagram of Walter Skeat.

the best of all sauces—the receipt for which a Gallic princess adopted without duly crediting it to her trogloditic ancestors, as is the wont of copyists now-a-days and even consented that it be named after herself—*sauce Soubise*. The philoneopolytheistic Egyptians of the early dynasties found the onion to be so fragrant, savory, and wholesome, and such an efficient stimulant of the emotions and of the lachrymal glands that they sanctified and even worshipped the plant; but alas! in our materialistic days, this holy root is too often sacrilegiously defiled by being eaten uncooked, generally far away from home and from polite society by the wicked, by rusticating idlers, and by confirmed misogynistic bachelors to prevent them from brooding over their forlorn social condition.

Martial says anent leeks: “Whenever you have eaten strong smelling shreds of the Tarentine leek, give kisses with your mouth shut.” Which Wright does into English verse:

“When you Tarentine leeks eat, shun offence,
With lips close seal’d a breathless kiss dispence.”

And which Swift expands in his wonted happy style:

“For it is every cook’s opinion,
No savory dish without an onion.
And, lest your kissing should be spoil’d,
Your onions must be thoroughly boil’d:
Or else you may spare
Your mistress a share,
The secret will never be known;
She cannot discover
The breath of a lover,
But thinks it as sweet as her own.”

In Spain the onion is greedily devoured by hungry impecunious Dons under the euphonious cognomen of *gazpacho*, which consists of a portion of adamantine black-bread, soaked in water, with superposed slices of the tasty *cebolla* sprinkled with salt, vinegar, and oil, and which is the least costly meal obtainable in any rural venta. When in happy possession of a *real* or two, the ragged Hidalgo, with grave ceremony, much circumstance, pompous formalism, and turgid ostentation, arrogantly orders that a slice of tomato be added to the *gazpacho** as a great and rarely enjoyed luxury. The bodies and vestments of the lower classes of meridional Europeans are generally perfumed to saturation with the "delightful" shallot which, in odor and savor, is a cross between onion and garlic; and the common people of southernmost France take no meal into which the pungent aromatic garlic does not enter. An oily emulsion of garlic (*ayoli*) was and probably is still used in the south of France by students as a sauce for the viands consumed at their carousals; its concoction demanding many hours of continuous labor. The student who has made the emulsion is forced to retire to bed on account of the intoxication and conjunctival irritation produced by the garlicky fumes. The judiciously moderate use of these condiments in salads and in cooked

* The modern *gazpacho* is more elaborate than that of the time of La Mancha's knight, and the bread, of better quality, requires no soaking; besides the onion, oil, vinegar, and salt, there are in the modern *gazpacho* garlic, sliced white potatoes, tomatoes, and boiled garbanzos (chick peas).

dishes gives them a zest which immensely gratifies the cultivated palate of the good-liver. Were the onion and its allied condiments to pass away, all true gastronomes would surely wish to shun the sterile earth for a paradise in which these luxurious herbs flourish in plenty! *

Asafcetida was not known under its present name until the tenth century, but a substance called *laser*, having, at least, similar properties, was employed as a condiment in very remote times by the Persians, Greeks, and Romans, and surely ages before these modern nations by the trogloditic amlarasans. *Laserpitium* is among the substances enumerated for the famous composite *fricassée* in Aristophanes' *Ecclesiazusæ*. To this day asafcetida enters into some of the dainty sauces prepared by culinary artists. The best tears of asafcetida are said to come from Laristan, Persia. It is gathered also in some regions of Baluchistan and of Afganistan, near the head-waters of the Oxus, and in other parts of the Eastern hemisphere.

Of mushrooms and truffles little need now be said, since their condimental properties are already well known to all who have so often enjoyed the aroma of one in the *filet aux champignons*, of the other in the

* A very tasty sauce, called *mignonette*, has lately been served as condiment to raw oysters in some clubs and in French restaurants, and consists chiefly of finely chopped shallots, coarsely ground black pepper, salt, and white-wine vinegar.

luxurious truffled turkey and the rich Strasbourg pie, and of both in many delicious sauces. . . .

In ancient times the title of spice merchants conferred greater honor than that of the modern *épicier* who vends groceries in addition to his aromatic wares. Spices and aromatics were so highly prized as condiments and as perfumes for unguents, that their names were much used in figurative language. One of the most precious gifts of the Queen of Sheba to Solomon consisted of choice spices. In his song, 4-14, the king uses allegorically "Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."

Shakspeare uses spicery, spice and spices metaphorically as follows:

"Where in that nest of *spicery*, they shall breed selves of themselves, to your recomforture."

—*Richard III*, 4, 4.

. . . "And so would you,
For all this *spice* in your hypocrisy."

—*King Henry VIII*, 2, 3.

"Even with the same austerity and garb
As he controll'd the war; but one of these—
As he hath *spices* of them all, not all,
For I dare so far free him—made him fear'd."

—*Coriolanus*, 4, 7.

. . . O, think what they have done
And then run mad indeed, stark mad! for all
Thy by-gone fooleries were but *spices* of it."

—*The Winter's Tale*, 3, 2.

XVIII

OF SWEET CONDIMENTS

"Pleasant words are as an honey-comb,
Sweet to the soul, and health to the bones."

True lovers of sweets know well that from the remotest times of the evolution of thick-skinned hirsute mammalian beasts, bruin was wont to make periodical burglarious visitations to the hives of the bees; that long thereafter anthropoid creatures acquired a very decided taste for sweets; that the nut-fed tree-men—those predecessors of the flesh-eating cave-dwellers—diurnally enjoyed their delicious dessert of sweet fruits from some of which they obtained an abundance of juice to dulcify their favorite beverage, the rich cocoanut milk; that they soon formed a sweet juice or *svadurasa* club, whose main object was the discovery of new species of savory fruits; that this name *svadurasa*, handed down traditionally to the cave-men, had suggested to them the opposite title *amlarasa* or sour juice for their neoterical gastronomic association; that a period of great length had elapsed before the tree-man learned from his pachydermatous trichotic cousin the value of honey by watching his frequent combats with swarming insects; that bruno has never lost any opportunity to gratify his ardent

taste and insatiable appetite for the luscious honey-comb, although the less protected parts of his articous economy have been so sorely exposed to the stinging darts of his buzzing, active, pugnacious and piquant little winged foes; that the cunning, crafty, arboreal resident having often witnessed the after-effects of the fracas upon the ursine snout, and sometimes realised them on his own person, sought safety for his nasal excrecence by first smoking out the occupants of the hive and leisurely gathering the product of the industrious swarm's labor (such being the origin of the virtue of tobacco smoking, of the craft of smoking beef, and of the hazy trick of smoking tutors and freshmen); that the discovery of the bee and of its honey is clearly and unquestionably ursinous; and that its use by the tree-men, who invented hydromel as well as galactomel, and by the cave-dwellers who exploited oxymel, was, without the least shadow of a doubt, post-ursine: the lofty sense of justice and the rising mental temperature of the meliphilist will very properly impel him to protest vehemently against the dicta of those arrogant Greeks who ascribe to Aristeus, King of Arcadia, the discovery of the bee and the invention of the domestic hive and of apiculture, and who furthermore, with equally intolerable assurance and boldness do dare assert that Gorgoris, chief of a Spanish clan (1520 B. C.), had taught his people the use of honey as a condiment, an aliment, and a medicament before it was known to beast or man; and he will surely decry this outra-

geous theft worthy of the free application of the many-tailed literary cat to the shameless plagiaries!!!*

The word *honey* seems to have been introduced into the language for no better reason than that it came from the Anglo-Saxon *hunig* and the old Saxon *honeg*. However, a learned facetious etymonist suggests that it may have come from the Huns who, twenty-five hundred years ago, were named *hiong-nu* by the Chinese, and *ounnoi* by the Greeks. It is nevertheless certain that the thick, viscid, syrupy, fragrant, sweet, delicious, amber-colored substance was named *meli* by the Greeks; *mel* by the Latins; *miel* by the French and Spanish; and *miele* by the Italians; who all agree that it is prepared by some insects, principally by bees and by certain sedentary tropical ants whose crops become thereby enormously distended—to nearly three centimeters—through the intervention of their feeders, the working ants; the honey stuffed ants being in turn the feeders of their colony in time of need. These ants are served as dessert at the tables of tropical epicures, who burst the crop and eat the honey with great *gusto*. The bees magazine their honey into hexagonal waxy alveoli, which they build for protection in hollow trees and sometimes even in the carcasses of animals; this circumstance having led casual observers to regard putrefaction as necessary to the generation of

* This sentence of four hundred and fifty-eight words is here used to exemplify one of the kinds of verbosity to be avoided by young writers.

bees and other insects. Samson's prospective honeymoon was nipped in the bud probably on account of his having received much more injury from the bees, which had built their store-house in the body of the dead lion, than from the lion himself during the far-famed wrestling match, and he bore such marks of their stings, when he returned with the sweet offering to claim his intended bride, as to be rendered repulsive to her who showed good taste rather than good faith by rejecting him and accepting another lover with a clearer skin but less strength and courage. Strange as it may seem, the next connubial venture of the muscular hero was not happier than the first.

Anciently regarded as a secretion of animal matter, honey has long since been proved to be an elaboration of the fluid sucked from the nectaries of divers flowers into their crops by the working bees and deposited into numberless waxy alveoli for safe keeping as winter food; these thrifty laborers also gathering pollen which they likewise store for the sustenance of the fifty thousand of the queen bee's larvae. It is clear that this honey does not exist as such in the nectar of flowers but that it acquires its viscosity, probably by admixture of a mucoid substance secreted in the insect's crop, and that it owes its consistency to loss by the ingested nectar of much of its seventy per cent. of water, while it retains the greater part, if not all of its thirteen per cent. of crystallisable sugar and of its ten per cent. of uncrystallisable sugar; these proportions of sugar varying in the nectar of

different flowers which impart to the honey their peculiar flavor and properties; some kinds of honey being poisonous to man.*

A dissertation on honey bees would here be out of place, but a few words may be said in favor of these precious insects which not only carry pollen from flower to flower for the good of husbandry, but supply man with a delicious sweet of their own confection, and with a superior wax that is so valuable in the arts. It is well known that rightly trained domesticated bees never do injury to a kind master who properly cares for them, while they repel vigorously the approach of strangers. This may be illustrated by the following verses extracted from Watkins' translation of Busch's "Buzz a Buzz, or the Bees," which is as

* The Mount Hymettus honey, so highly esteemed anciently, owed its excellence to the character of the food the bees obtained from the great profusion of flowers covering the mountain and valleys in that region of Attica.

The chemist Dumas and also Hubert and Milne Edwards ascertained by experiment that bees fed exclusively on cane-sugar produced not only honey but wax. Some apiculturists in this country feed their bees on sugar-house refuse, or molasses, or unrefined cane-sugar, but the honey of these bees, though of good appearance, is inferior in taste; it lacks the agreeable odor and flavor of the honey from clover-fed bees.

Professor Youmans in his *Hand Book of Household Science* says of honey: "That from clover, or from highly fragrant flowers, is far superior to that from buckwheat; spring made honey is better than that produced in autumn. Virgin honey or that made from bees that never swarmed, is finer than that yielded by older swarms; and while some regions are renowned for the exquisite and unrivalled flavor of their honeys, that made in some other places is actually poisonous. We can hardly suppose honey to be a simple vegetable liquid. It probably undergoes some change in the body of the insect by the action of the juices of the mouth and crop, as when bees are fed upon common sugar alone they produce honey."

amusing to us all as the book with its comical pictures is ever entertaining to children of lesser growth:

"The bee is ever a delight,
As round about he wings his flight;
Of great renown, too, is the bee—
In heathendom especially
Witness Virgilus, if you please,
A Roman poet—great on bees;
For when the famous Roman Legion
Which, as you know, sacked every region,
At length came down on his Penates,
Who shielded Virgil like his bees?
Peacefully smiles Virgilus, compassed
by sweet buzzing honey-bees;
Broken, the bearded brave warmen take
flight in the wildest confusion!"

Both the Greeks and Romans used honey in the greatest profusion as condiment and aliment; in their cheese cakes, with gruel or bread, and to sweeten their wines which they generally drank hot. In the Iliad, 11-628, when the wounded Eurypolos is conveyed from the battle field by Nestor, the bearers and royal warriors are regaled by the fair-haired Hekamede who placed upon a table a bronze basket containing thirst-promoting onions, yellow honey, and sacred flour . . . also a mighty chalice into which she poured Pramnian wine, and with bronze grater she grated in goat-cheese and then strewed thereon white flour. In the Odyssey, 10-234, Kirke (Circe) to regale her guests, mixes cheese, flour, and yellow honey with Pramnian wine, and adds to the food certain philters to make them forget

home and friends. These Greeks and Romans and their successors for many centuries made the freest use of oxymel and hydromel, so often prescribed in acute diseases by Hippocrates. Even at the present time some nations use the mixture of honey and water as a common beverage; notably the Russians and Poles who call it mead when it has undergone alcoholic fermentation, and the Welsh, by whom it is styled metheglin. It is said that for a long time the Poles made more than fifty different kinds of mead, some of which were very strong in alcohol and therefore highly intoxicating.

The word sugar, as well as the sweet substance which bears that name, all know to be of oriental nativity, since in all western languages it is traceable to the same root. From the Sanskrit *sharkara* the Greeks coined *saccharon* which was brought to them by the followers of Alexander, and from the Greek the Latins made up *saccharum*. The Persian name, however, still from this same root, is *cheker*, and the Arabic *shakar* or *soukker*, from which the Spanish obtained *azucar*, the Italians, *zucchero*, the Germans, *zucker*, and the French, *sucré*.

Flavius Arrianus (100 A. D.) in an account of his voyage along the Red Sea, speaks of cane sugar, which he called reed-honey and says that it was also named *sacchari*. From the writings of this author, and later from those of Galen, it is clear that then the sugar cane was cultivated, and sugar extracted there-

from, in Arabia Felix as well as in India. Long, however, before the time of Arrian, the sugar cane or sweet reed was known throughout south western Asia as is shown from the following: ". . . and of sweet calamus two hundred and fifty shekels." Exodus, XXX, 23. "To what purpose cometh to me incense from Sheba, and the sweet cane from a far country. . . ." Jeremiah VI, 20.

Moses of Korni, an Armenian author of the fifth century, speaks of the extraction of sugar from the cane by boiling, and is regarded as the first writer to note the fact by the English commentator of the works of Paul of Aegina. But this sugar was not generally known in Europe until the thirteenth century, although the Moors, in Spain, early cultivated the sugar cane as an exotic plant whose juice they used as a medicament, and although at the close of the eleventh century the followers of Godfrey, the crusader—called Bouillon * because he was "*un guerrier*

* "GODFREY DE BOUILLON

"To the Editor of the New York *Times*:

"“J. P.’s’ amusing effort in last week’s *Saturday Review* to trace the etymology of the suffix ‘M. Bouillon,’ carried by Godfrey the Crusader, has reminded me of the French explorations for the same. I learned it in a couplet at school with some other points of Godfrey’s history, none of which is, I regret to say, so well remembered as

‘Godfroi de Bouillon’s ainsi nommé,
Parcequ’il était Capitaine le plus consommé.’

“I quote from memory, for I do not recall ever to have seen this sidelight to history in print. It is doubtless unnecessary for me to add that as bouillon means broth, consommé is the best, most perfect, highly flavored and finished variety of bouillon that a chef can prepare.

C. M.

“New York, Dec. 2, 1898.”

consommé"—knew the properties of sugar which they had used in Syria, but failed to carry back home specimens of the cane or of its product.

From what precedes, it is evident that the fruit sugars were used many ages before the reed sugar; and it is positive that the main property of these fruit sugars, known anciently, was that of wine making or what is now called alcoholic fermentation.

In Guy Patin's one hundred and fifty-eighth letter dated May 27th, 1667,* the following occurs anent sugar: "J'entretins hier au soir Monsieur le Premier Président, qui m'y avait invité par Lettre. Il me demanda si les Anciens avaient connu le sucre. Je lui dis qu'oui: que Theophraste en a parlé dans son Fragment du miel, ou il en fait trois sortes: l'une qui est des fleurs, et c'est le miel commun: l'autre de l'air, qui est la manne des Arabes; et la troisième des roseaux *en tois kalamois*, qui est le sucre. Pline l'a connu aussi et en parle sous le nom de sel des Indes. Galien et Dioscoride l'ont nommé *sacchar*, et c'était en ce tems-la une chose bien rare."

An erroneous notion prevails, even among intelligent people, that sugar is harmful; whereas it is a necessity, and it is only its excessive use, like that of all other good things, which does mischief. Children who are forbidden to eat sweets by too strict and un-discriminating parents, have been known to take them by stealth in excess and to be much harmed thereby.

* Lettres Choisies de Feu Mr. Guy Patin. Seconde Edition, 1688.

The very great physical exertion made by the young under ten years of age demands the ingestion of a sufficient amount of carbo-hydrates which are beneficial in other respects, while more than a sufficiency must necessarily be injurious. The simpler the sweet aliment or condiment, the better for the health of children or adults. The following excerpt from an English paper shows how highly sugar is estimated on the easterly side of the salty pond. This castanish production was taken from a German publication that obtained the information from the Dutch, who gleaned it from Java and Sumatra planters, who had long observed the good effects of sugar on man and beast, etc., etc.

"THE VIRTUES OF SUGAR.

"From the *London News*.

"Children all over the world, and all the keepers of 'Sweet-stuff' shops, ought to join in a testimonial to the learned, though anonymous, scientist who publishes in the *Allgemeine Zeitung* an enthusiastic glorification of sugar. Not only as a *genussmittel*, but much more as a *nahrungsmittel*, sugar is almost the most valuable thing which enters the mouth of man, woman, or child. There is scarcely any other equally important feeder of muscle power. The laborer can do nothing better than keep a few lumps of sugar in his pocket. The negroes in sugar plantations renew and quicken their weary bodies by sucking the sugar canes.

Sugar is a fine restorative for soldiers. A Dutch army surgeon asserts that during an expedition in Sumatra he found that the best means to maintain the soldiers in vigor and freshness not only during the march, but during the fight, was a generous allowance of sugar. Each man was served with a handful at a time. The Swiss chamois hunters bear similar evidence to its marvelous powers of sustenance and of recuperation after exhausting fatigue. The writer gives an account of successful experiments made with sugar as food for athletes by several of the Dutch rowing clubs, by pedestrians, by cyclists, and others whose bodily powers need a rapid, portable, and innocent stimulant. Sugar is coming more and more into use in Holland in the course of training for contests, and it is as good for beasts as it is for men. The poor hardly realize as yet, or only realize unconsciously, what a treasure they possess in cheap sugar. Its value in fever has been emphasized by Hupeland and others. That which is supposed to injure the teeth in consumption of 'goodies' is not the sugar, but the so-called fruit acids which are introduced to flavor the sugar. Negroes, who devour sugar in so huge a quantity, have the best teeth in the world."

Savages in tropical and temperate regions consume a great amount of sweet fruit, but not so those of bleak septentrional latitudes who live so largely on fats. Dr. Kane writes that he had repeatedly offered lumps of sugar to Eskimos, who invariably refused to eat the stuff. Among the Eskimos lately brought

to this country was a girl, about twelve years of age, who could not be induced to eat pure sugar or candy, although she had learned to like the rest of our ordinary diet. In Europe sugar was at first used exclusively as a medicinal agent, and it was not until the sixteenth century that it was a recognised condiment.

A GLIMPSE OF THE CHEMISTRY OF SUGARS.

It may be worth our while to make a brief inquiry into the nature of the two great classes of sugars, i. e. the vegetable and the synthetic prepared in such enormous quantities for domestic purposes and for use in the arts.

The following notes, relating to twenty sorts of sugars derived from the vegetable kingdom, and of a few obtained by synthesis, are obligingly contributed by a friendly chemist of eminence, who says that sugars are usually classed with certain organic compounds containing carbon and a multiple of the molecule of water (H_2O) called carbo-hydrates. He further says that this classification is no longer quite correct, since sugars have been found in which the numerical relation of hydrogen and oxygen is not exactly two to one. Sugars are classified in various other ways. By the number of carbon atoms in the molecule, considered in its simplest form, and then they are called:

Tetroses, those that contain	:	:	:	:	C ₄
Pentoses, " "	:	:	:	:	C ₅
Hexoses, " "	:	:	:	:	C ₆
Heptoses, " "	:	:	:	:	C ₇

etc., Octoses, Nonoses, etc.; or, according to the number of groups of $C_6H_{12}O_6$, which they represent, or from which they are derived. As all sugars cannot be brought under these categories, it will answer to arrange them in the four following groups:

GROUP I. *Monosaccharides, or glucoses in general* ($C_6H_{12}O_6$).

The term *glycose* or *glucose* at the present time is used both in a generic sense, to designate this whole class, and also in the special sense of "grapesugar" (see below under No. 1). All glucoses reduce certain alkaline metallic solutions, such as those of copper, silver, mercury, bismuth, etc., and all of them polarise to the right.

1. *Glucose* (in its special sense) is also called dextrose, starch sugar. Its composition is $C_6H_{12}O_6$. It occurs very commonly in the vegetable kingdom; in most fruits; in the spring sap of many trees, such as the birch and maple; in buds in young roots; in rhizomes, i. e. ginger, etc.; in young tubers and shoots, as the first step in the act of rendering soluble the starch in the plant. It also occurs in many unripe fruits, and in the nectaries of many flowers, and in honey. Besides, it occurs in the animal kingdom; in all parts of the body of mammalia and birds, chiefly in the liver, chyle and blood. In most fruits and in many succulent parts of plants, there are present at different periods of growth or at maturity, more than one kind of sugar, the relative quantities of which may vary widely under different conditions. It is

therefore impossible to assign to such fruits or to other parts of plants any definite proportion of a particular sugar or mixture of sugars. As regards honey, this is always composed of the particular kind or kinds of sugar extracted from the nectaries by the bees, who do not alter its nature or composition. It may therefore consist of widely varying quantities of the different natural sugars. If bees are fed exclusively on glucose, their honey will necessarily be pure glucose.

2. *Laevulose*, or fruit sugar, $C_6H_{12}O_6$, occurs widely in the vegetable kingdom, always alongside of glucose or of saccharose (cane sugar) or of both. With yeast, it ferments more slowly than glucose (No. 1) and polarizes to the left. When cane sugar is treated with a dilute acid at a gentle heat, it takes up one molecule of water $C_{12}H_{22}O_{11} + H_2O \rightarrow C_6H_{12}O_6 + C_6H_{12}O_6$, and this new compound then breaks up into two molecules of isomeric bodies, namely: $C_6H_{12}O_6$ —regular glucose (No. 1) polarizing to the right, and $C_6H_{12}O_6$; laevulose, polarizing to the left. The power of left polarization of the latter is so much greater than the dextrogyre action of the glucose, that the product, which is called *invert-sugar*, shows a laevogyre rotation.

3. *Galactose* or *lactoglucose*, $C_6H_{12}O_6$, sometimes called lactose, which name, however, is very commonly applied to the natural product known as milk sugar, either as a chemical or a pharmacal term. Galactose does not occur in nature ready formed, but is pro-

duced, alongside of glucose (No. 1) by warming milk sugar with a dilute acid. It is also obtainable from other sources. It polarizes to the right.

4. *Sorbose* or sorbin, $C_6H_{12}O_6$, is obtained by fermenting the juice of the berries of *sorbus aucuparia* or mountain ash.

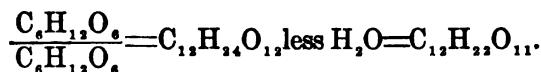
5. *Formose*, $C_6H_{12}O_6$ (probably) is a sugar produced synthetically from formaldehyde, CH_2O .

6. *Dambose*, or more commonly called inosite, $C_6H_{12}O_6 \cdot 2H_2O$ (crystallised) occurs in muscles, and in the brain, also in vegetables such as bean-pods, unripe peas and lentils, green cabbage, potato-sprouts, leaves of *fraxinus excelsior* (common ash), in walnut leaves, in grape juice, and in some kinds of caoutchouc from which it may be extracted by water.

7. *Mannose* or *seminose*, $C_6H_{12}O_6$, exists in some kinds of nuts, and may also be prepared artificially from mannite.

GROUP II. *Disaccharides*, $C_{12}H_{22}O_{11}$.

The disaccharides may be regarded as the result of a combination of two molecules of glucose with one molecule of water removed:



In fact, when these bodies (disaccharides) are headed with a dilute acid, they split up and form inver-sugar as explained under No. 2.

8. *Saccharose* or cane sugar, $C_{12}H_{22}O_{11}$ occurs widely in nature; in the sugar cane (up to 16 or 18 per

centum); in the sugar beet * (up to 14 per centum); in sorghum (up to 9 per centum); in madder root or rubia tinctorum (up to 15 per centum); in coffee beans (6 to 7 per centum); in the stems of many grasses to which the sorghum and sugar cane belong; in the date (20 to 30 per centum); in the sap of many trees such as the birch, maple, and various kinds of palms, as the arenga saccharifera; in clover, timothy, Indian corn, barley, walnuts, hazelnuts, and in many other plants and parts of plants. Bitter and sweet almonds contain no other sugar than saccharose. It occurs also in St. John's bread (the fruit of Ceratonia Siliqua), the sweet orange, melons, etc. To show that more than one kind of sugar may be present at the same time in some plant or fruit, the following figures are quoted from Kulish:

	Cane Sugar	Glucose
Pineapples contain	11.33	1.98
Strawberries "	6.33	4.98
Apricots "	6.04	2.74
Ripe bananas "	5.00	10.00
Apples "	1 to 5.40	7 to 13.00

Of course, these figures refer only to the particular fruits examined at a particular time.

Cane sugar is readily fermentable by yeast, producing ethylic alcohol, carbonic acid gas, some amylic alcohol (fusel oil), glycerine, and succinic acid.

* Of late years the sugar beet has been cultivated on a large scale in California, Utah, Kansas, Michigan, and other States. While the sugar-cane, in our Southern States, in Cuba, in Mexico, and in the Sandwich Islands yields from 15 to 19 per centum of saccharose, the sugar beet's yield is from 11 to 17½ per centum. However, the sugar beet has sometimes given as much as 19 per centum of the saccharose. In Michigan, under very adverse seasonal and other circumstances, the beet has averaged a yield of 13½ per centum of saccharose.

9. *Milk sugar*, or *lactose*, *lactobiose* or *lactin*, $C_{12}H_{22}O_{11} + H_2O$ (crystallised), occurs in the milk of mammalia; in the urine of females after child-birth, etc. It is fermentable with yeast, producing ethylic alcohol, carbonic acid, etc.

10. *Maltose* or *ptyalose*, $C_{12}H_{22}O_{11} + H_2O$, occurs in the small intestine; and may be formed by acting upon the starch with extract of malt (containing diastase), or with ptyalin, the pancreatic juice, or the liver ferment. It is easily fermentable.

11. *Trehalose* or *mycose*, $C_{12}H_{22}O_{11}$, occurs in ergot and various fungi. In trehala, a sort of concretion is formed of the remains and digested portions of the twigs of a species of echinops, in Syria, which a certain insect eats, and envelops itself in the debris (trehala).

12. *Agavose*, obtained from the agave *Americana*.

13. *Cyclamose*, from cyclamen *Europaeum* (sow bread).

14. *Lupeose*, from lupinus *lutens*.

GROUP III. *Polysaccharides*.

15. *Raffinose*, melitose or gossypose, $C_{12}H_{22}O_{16} + 5H_2O$ (crystallised) occurs in the exudation ("manna") of various species of eucalyptus; in the molasses separated from crude crystallised cane and beet sugar; in cotton seed and in barley. It is fermentable.

16. *Melezitose*, $C_{12}H_{22}O_{16} + 5H_2O$, is obtained from Briançon manna.

GROUP IV. *Other sugars*.

17. *Arabinose* or *pectinose*, pectin sugar, $C_6H_{10}O_5$, is obtained from cherry gum, and from certain kinds of gum arabic. It is scarcely fermentable.

18. *Mannite*, $C_6H_{14}O_6$, is obtained from manna. It exists in dog grass, celery, some fungi and algæ, in the root of the aconitum napellus, and in other plants.

19. *Dulcite* or *melampyrite*, $C_6H_{14}O_6$, exists in the herb of melampyrum nemorosum (L.) or cow-wheat, and other plants.

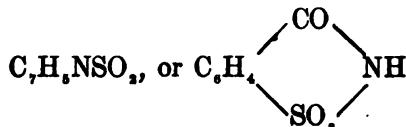
20. *Isodulcite* or *rhamnose*, $C_6H_{12}O_5$ is artificially prepared from various sources.

There are several other similar bodies which have been classed with sugars, though they are more properly alcohols.

Large numbers of sugars, not yet met with in nature, have been obtained by synthesis, and the discovery of others, which theory shows must be obtainable is only a question of time. Many of these compounds are isomeric, that is, contain the same number of atoms of carbon, hydrogen, and oxygen. And yet they differ by reason of the different arrangement of the atoms in the several molecules.

The so-called aromatic series of organic bodies (those which are derived from the benzol nucleus, C_6H_6 , or are related to it) has furnished several compounds of intense sweetness, one of which, *saccharin*, has come into common use as a sweetening agent, either to replace sugar, in the diet of diabetic persons, or for sweetening confectionery made from

glucose, etc. Its chemical name is orthosulphamidine-benzoin-anhydride. Its formula is:



It is also known as glucide, saccharinol, saccharinose, saccharol, sycose, "zuckerin." Several forms of this product are on the market. One of them, in which the original saccharin is freed from an accompanying isomer which has but little sweetness, is about five hundred times as sweet as ordinary sugar. The common saccharin is only three hundred times as sweet as ordinary sugar.

XIX

METAPHORIC USES OF SWEETNESS

"*Sweets to the sweet.*"

The foregoing essay, on sweet condiments, suggested the consideration of the metaphoric uses of sweetness, so helpful in poetic and familiar language, either of which would be tame and insipid without some figures of rhetoric. Hence this brief inquiry into the origin of the idea of sweetness as intended to give expression to pleasurable sensations and emotions.

Eastern, and semi-civilized nations have long been wont to make the freest use of metaphors in their speech, as have always done savages everywhere; appealing to all the senses and emotions. Nomadic Arabs and other Orientals who subsist largely on the date, which contains from twenty to thirty per cent. of sugar, very frequently use the equivalent of the word sweetness as a figure to express endearment, delight, happiness, contentment, and other kindred emotions, because this nutriment is so pleasing to the sense of taste. For the same reason savages appeal to this sense and those sensibilities, since they are known to be very fond of honey and of sweet fruits; except of course those savages of far northerly latitudes who

use other figures to express their emotions. The love of civilised beings for sweets and for their metaphoric uses in spoken as well as in written language is clearly an inheritance from their remote savage ancestry, and would that they were heirs to nothing worse! The word sweet has been traced, by logophilists, to the Aryan root *swad*, to taste, to eat, to please; *svadu* signifying sweet.

If sugar had happened to be bitter or even tasteless instead of being sweet, it is not likely that man would consume as much as he does of this valuable aliment and condiment, for sweetness is unquestionably the chief property of sugars which renders them so agreeable to the taste; each having its peculiar savor and odor, as honey, unrefined cane sugar, treacle, maple sugar, date sugar, and others, which are more or less affected by coction; these savors and odors being as various as those of the flowers and fruits from which the sugars are derived. But there does not appear to be an odor of sweetness for the chemical product known as saccharin is odorless though five hundred times as sweet as cane sugar, notwithstanding Avon's Bard's qualification of the rose which he places in the mind of a love-sick maid who, in an impassioned discourse with her amorous swain, says:

" . . . O, be some other name!
What's in a name? That which we call a rose
By any other name would smell as sweet;
So Romeo would, were he not Romeo called."

In *Venus and Adonis*, verse 1178, the Bard reiterates the idea of a sweet smell as follows: "Sweet issue of a *sweet-smelling* sire"; and in Sonnet 99, he again introduces this idea in the following sweet words:

"The forward violet thus did I chide:
Sweet thief, whence didst thou steal thy *sweet* that smells,
If not from my love's breath?"

The sweet Bard was undoubtedly well acquainted with the pleasing odor of honey and of unrefined sugar; but the alchemy of his time was not able to tell him that sweetness is without odor; this ignorance was, however, fortunate for poesy and music. But other poets had fallen into the same error, notably Spenser who, in the *Faerie Queene*, says:

"No daintie flowre or herbe that growes on ground,
No arborett with painted blossoms drest
And *smelling* sweete, but there it might be fownd
To bud out faire, and throwe her sweete *smels* al arownd."

The good book, too, affords another example:

"His lips like lilies dropping *sweet-smelling* myrrh."
—*The Song of Solomon*, 5-13.

To the question—How is it that chloroform smells sweet?—the answer is, that while sweet to the taste, it has not a sweet smell, but, being a highly volatile substance, its vapor penetrates the mouth cavity at almost the same moment that it is breathed through the nostrils and *vice versa*, and the senses of smell and taste are thus confused. The "sweet smell" of

chloroform is therefore a delusion of the olfactive sense.

In the works of many ancient, and of the great majority of modern, writers of poetry and prose, you doubtless have found in vast abundance, the metaphoric uses of sweetness and often, too, in the form of such words as honey, honey-sweet, sweet honey, honey-moon, honey-tongued, *meli*, *mel*, *philomel*, melodious, mellifluous, *edus*, edulcorate, edulcoration, *suavis*, *dulcis*, dulcet, dulcify, *dulce*, *dulces*, *dolce*, *doux*, *douceur*, *douceurs*, *doucement*, *sueess*, *sueessigkeit*, sweet, sweets, sweetening, sweeten, sweetly, sweeting, sugar, syrup, candy, etc., etc.

Both literally and metaphorically, in the Iliad and in the Odyssey, occur the words *glycys*, *glykeros*, *edys* (meaning sweet), for anything that is pleasing to the senses, and Virgil, Horace, Ovid, Lucretius, and many other Latin writers employed, metaphorically, sweetness and its equivalents with great freedom. The word sugar does not occur in the Bible, while honey and sweetness are therein used very frequently in a literal and in a metaphoric sense. The sugar cane is there styled sweet reed, sweet cane.

"The wise in heart shall be called prudent: and the *sweetness* of the lips increaseth learning."—*Prov.* 16-21.

In the following, honey, bitter and *sweet* do not seem intended for contrast, while they illustrate allegory and metaphor:

"The full soul loatheth an honey-comb; but to the hungry soul every bitter thing is *sweet*."—*Prov.* 27-7.

Sweet used by itself as a simple substantive and sweet-heart as a compound substantive occur frequently in the works of many writers of prose and poesy, as do my honey, honey-sweet, sweet honey. In this last, the adjective sweet in the compound substantive implies the existence of some other kind of honey, as the bitter or sour.* The compound adjectives honey-tongued, honey-mouthed, sweet-mouthed, etc., are also much used. How frequently too, writers of prose and poetry use the adjective mellifluous as well as many other modes of expressing the idea of sweetness, of delight of the senses, of pleasure, enjoyment, love, etc.; moreover, sweetness is largely used in contrast to sourness or bitterness. The following Leonine couplet intended to characterise the hypocrite is a good example of the contrast of sweetness and bitterness.

*"Mel in ore, verba lactis,
Fel in corde, fraus in factis."*

Shortened in French, as:

"Bouche de miel, coeur de fel."

Lengthened in English, as:

*"Honey in his mouth, words of milk,
Gall in his heart, and fraud in his acts."*

Chaucer, too, in his "Troylus and Criseyde," contrasts sweetness and bitterness in the following sweet verse:

* Since honey has the taste and certain other properties of the particular flowers on whose nectar the bees feed, it is not strange that it should sometimes be bitter; and sweet honey does often become sour.

"And now sweetnesse semeth more sweet,
That bitterness assayed was byforn;
For out of wo in blisse now they flete."

And Shakspeare, in All's Well that Ends Well,
A. V, S. 2:

"All yet seems well, and if it end so meet,
The bitter past, more welcome is the sweet."

Campoamor in his "*Doloras y Cantares*" seldom uses the idea of sweetness, but the following is quoted from "*Las dos copas*," because he there has sweet and bitter in contrast. . . .

"Yo, aunque el método condene,
Lo dulce en lo amargo esconde:
Esta copa es la que tiene
Dulce el borde, amargo el fondo."

The following, contrast sweetness and sourness:

"Speak sweetly, man, though thy looks be sour."
—*Richard II*, 3, 2.

"Item: she hath a sweet mouth."
"That makes amends for her sour breath."
—*Two Gentlemen of Verona*, 3, 1.

"Ha, ha! keep time. How sour sweet music is
When time is broke and no proportion kept!"
—*Richard II*, 5, 5.

"Lofty and sour, to them that lov'd him not;
But to those men that sought him, sweet as summer."
—*King Henry VIII*, 4, 2.

Bitterness of feeling, mingled with loving paternal anxiety, expressed in honeyed words, is beautifully

illustrated in the speech of Henry IV to his wayward son; contrasting his kingly relations with the people, to those of the second Richard.

"My presence, like a robe pontifical,
Ne'er seen but wonder'd at: and so my state,
Seldom but sumptuous, showed like a feast
And won by rareness such solemnity.

The skipping king, he ambled up and down
With shallow jesters and rash bavin wits,

Mingled his royalty with capering fools,

That, being dailly swallowed by men's eyes,
They surfeited with *honey* and began
To loathe the taste of *sweetness*, whereof a little
More than a little is by much too much."

—*I King Henry IV*, 3, 2.

Among the modern Spanish poets, none better than Espronceda makes use of sweetness. A few examples only need be given. In his lirics, p. 115, occur the following:

"Tantas dulces alegrías,
Tantos mágicos ensueños
¿Donde fueron? . . ."

In the Student of Salamanca:

"Vedla, allí va que sueña en su locura
Presente el bien que para siempre huyó:
Dulces palabras can amor murmura:
Piensa que escucha al pérrido que amó."

"*Dulces* horas de amor, yo las bendigo!"

"*Dulce armonia
Que inspira al pecho
Melancolia.* . . ."

In "Diablo Mundo":

"Besos de *dulce sabor*;

La dulce queja del primer amor.

Dulce rayo de Amor que los suaviza."

Sonnet:

"Y vertiendo *dulcísimo desmayo*
Cual balsamo suave en mis pesares,
Endulzará a acento el llanto mio."

In both ancient and modern writings of poetry and prose the idea of sweetness is commonly expressed verbally in the indicative, imperative, infinitive, and participle; substantively in many forms; and also adverbially; but with the greatest frequency adjectively in the positive, comparative, and superlative; the adjective sweet being employed to qualify substantives expressive, through the outer senses, of the appreciation of the beauty of color and form, and of quality and quantity, of concordant sounds and of speech, wit, humor, jests, laughter, etc.; of pleasing odors; of agreeable savors; and of delicate touch; and through the inner sensibilities, of the feeling of happiness, of contentment, of prosperity, of adversity, of grief, of misery, etc. This adjective is figuratively employed to qualify life, humanity, health, person, thought, philosophy, memory, home, mercy, friend-

ship, love, time, rest, sleep, death, etc., etc.; also as a term of endearment, of propitiation, of satire, of irony, and even to qualify revenge. The following are fair examples culled from the works of eminent men of letters, principally from Shakspeare's plays and poems in which alone the idea of sweetness is expressed, by the words sweet, sugar, candy, honey, philomel, melodious, etc., more than eight hundred times.

The first, from Bailey, exemplifies the beauty of color as qualified by sweetness superlatively used:

"Her cheek had the pale pearly pink
Of sea shells, the world's *sweetest* tint, as though
She lived, one half might seem, on roses sopped
In silver dew."

—*Bailey's Festus.*

In the second quotation how simply and charmingly Longfellow expresses the idea of beauty of color, form, landscape, by the adjective sweet!

"No tears
Dim the *sweet* look that nature wears."
—*Sunrise on the Hills.*

Sweetness to qualify the beauty of form occurs as follows in Shakspearean sonnets:

"Against this coming end you should prepare,
And your *sweet* semblance to some other give.

. . . Then you were
Yourself again after yourself's decease,
When your *sweet* issue your *sweet* form shall bear."
—*Sonnet 13.*

"*Dulce armonia
Que inspira al pecho
Melancolia.* . . ."

In "Diablo Mundo":

"Besos de *dulce sabor*;
La dulce queja del primer amor.
Dulce rayo de Amor que los suaviza."

Sonnet:

"Y vertiendo *dulcísimo desmayo*
Cual balsamo *suave* en mis pesares,
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—*Sonnet 13.*

"Sweet, as the desert-fountain's wave
To lips just cooled in time to save."

—*Bride of Abydos.* Byron.

"The beauty of life, the murmur of contentment, the *sweetness* of happiness, these marked many a tent of my people. . . ."

—Mendes.

CONTENTMENT, PROSPERITY.

"Where then will be the fruits, the happiness, the *honey* of contentment, the *sweetness* of prosperity?"—Mendes.

"Oh calm, hush'd rich content,
Is there a being, blessedness, without thee?
How soft thou down'st the couch where thou dost rest,
Nectar to life, thou *sweet ambrosian* feast."

—John Maston.

"The mind's content
Sweetens all suff'rings of th' afflicted sense."

—Nabb.

SORROW.

"Good night, good night! parting is such *sweet* sorrow,
That I shall say good night till it be morrow."

—*Romeo and Juliet*, 2, 2.

GRIEF.

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some *sweet*, oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"

—*Macbeth*, 5, 3.

MERCY.

"Wilt thou draw near the nature of the gods?
Draw near them in being merciful:
Sweet mercy is nobility's true badge."

—*Titus Andronicus*, 1, 2.

HUMANITY.

"Affliction is the wholesome soil of virtue:
Where patience, honour, *sweet* humanity,
Calm fortitude, take root, and strongly flourish."
—*Mallet and Thomson's Alfred*.

HEALTH.

"Sweet health and fair desires consort your grace!"
—*Love's Labour's Lost*, 2, 1.

PERSON.

"Sweet honey Greek, tempt me to no more folly."
—*Cressida to Diomed. Troilus and Cressida*, 5, 2.

"Well, she hath one o' my sonnets already: the clown bore it, the fool sent it, and the lady hath it: *sweet* clown, *sweeter* fool, *sweetest* lady."
—*Love's Labour's Lost*, 4, 3.

"Item: she can milk; look you, a *sweet* virtue in a maid with clean hands."—*Two Gentlemen of Verona*, 3, 1.

"Sweet saint, for charity be not so curst."
—*Richard III*, 1, 2.

"Sweet practiser, thy physic I will try;
That ministers thine own death, if I die."
—*All's Well That Ends Well*, 2, 1.

"Three years! I wonder if she'll know me:
I limp a little, and I left one arm
At Petersburg, and I am grown as brown
As the plump chestnuts on my little farm;
And I am shaggy as the chestnut-burs,
But ripe and *sweet* within, and wholly hers."
—*The Return. Edward A. Jenks*.

MEMORY.

"Oh! he will tell thee that the wealth of worlds
Should ne'er seduce his bosom to forego
That sacred hour when stealing from the noise

Of care and envy, *sweet* remembrance soothes
 With virtue's kindest looks his aching breast,
 And turns his tears to rapture."

—*Pleasures of Imagination. Akenside.*

PHILOSOPHY.

"Glad that you thus continue to resolve,
 To suck the *sweets* of *sweet* philosophy."

—*Taming of the Shrew*, 1, 1.

HOME.

"Sweet Auburn! loveliest village of the plain,
 Where health and plenty cheer'd the lab'ring swain."

—*The Deserter Village. Goldsmith.*

"Home, *sweet* home."

—*J. Howard Payne.*

FRIENDSHIP.

"Friendship! mysterious cement of the soul!
Sweet'ner of life, and solder of society!
 I owe thee much. Thou hast deserv'd of me
 Far, far beyond what I can ever pay.
 Oft have I proved the labours of thy love:
 And the warm efforts of the gentle heart,
 Anxious to please."

—*Blair's Grave.*

"Oh! let my friendship in the wreath,
 Though but a bud among the flowers,
 Its *sweetest* fragrance round thee breathe—
 'Twill serve to soothe thy weary hours."

—*Mrs. Wells.*

LOVE.

"Sweet suggesting love, if thou hast sinned,
 Teach me, thy tempted subject, to excuse it!"

—*Two Gentlemen of Verona*, 2, 6.

"Sweet love! *sweet* lines! *sweet* life!"

—*Two Gentlemen of Verona*, 1, 2.

"Thy voice was at *sweet* tremble in mine ear,
Made tunable with every *sweetest* vow."

—John Keats.

"O hateful hands, to tear such loving words!
Injurious wasps, to feed on such *sweet honey*
And kill the bees that yield it with your stings!"

—*Two Gentlemen of Verona*, 1, 2.

IRONY.

"Why, what a *candy* deal of courtesy
This fawning greyhound did then proffer me!"

—*Henry IV, Part I*, 1, 3.

"Good night, *sweet* Lord Menelaus."

"Sweet draught: *sweet*, quoth'a! *sweet* sink, *sweet* sewer."

—*Troilus and Cressida*, 5, 1.

"Thy wit is a very bitter *sweetening*; it is a most sharp sauce."

"And is it not well served in to a *sweet* goose?"

—*Romeo and Juliet*, 2, 4.

"A blister on his *sweet* tongue, with his heart
That put Armado's page out of his part."

—*Love's Labour's Lost*, 5, 2.

TIME.

"We have conversed and spent our hours together:
And though myself have been an idle truant,
Omitting the *sweet* benefit of time
To clothe mine age with angel-like perfection.
Yet hath Sir Proteus, for that's his name,
Made use and fair advantage of his days."

—*Two Gentlemen of Verona*, 2, 3.

"In our two loves there is but one respect,
Though in our lives a separable spite,
Which though it alter not love's sole effect,
Yet doth it steal *sweet* hours from love's delight."

—*Sonnet 36. Shakespeare.*

REST.

"Good night, good night! as *sweet* repose and rest
Come to thy heart as that within my breast!"

—*Romeo and Juliet*, 2, 2.

SLEEP.

"And for we think the eagle-winged pride
Of sky-aspiring and ambitious thoughts,
With rival-hating envy set on you
To wake our peace, which in our country's cradle,
Draws the *sweet* infant breath of gentle sleep."

—*King Richard II*, 1, 3.

. . . "Let the sleep
Of *sweet* forgetfulness sit on your eyes
And dull your ears: so may your dreams be deep
The while you pass unconscious to the skies."

—*The Princes in the Tower*. Edward A. Jenks

DEATH.

"O, how much more doth beauty beauteous seem
By that *sweet* ornament which truth doth give!
The rose looks fair, but fairer we it deem
For that *sweet* odour which doth in it live.
The canker-blooms have full as deep a dye
As the perfumed tincture of the roses,
Hang on such thorns and play as wantonly
When summer's breath their masked buds discloses:
But, for their virtue only is their show,
They live unwoo'd and unrespected fade,
Die to themselves. *Sweet* roses do not so;
Of their *sweet* deaths are *sweetest* odours made:
And so of you, beauteous and lovely youth,
When that shall fade, my verse distills your truth."

—*Sonnet 54. Shakespeare*.

NOTE.—At a meeting of a literary society, during three hours discussion which followed the introduction of the subject of sweet metaphors and kindred figures of rhetoric, one of the schoolasts, whose words all treasure because they are golden in sapience and wit, reached the singular conclusion that the use of metaphors "is but confession of verbal bankruptcy." This oft perpetrated chestnut, although exact and true in respect to the abuse of these vivid figures, can scarcely be applied to those metaphors that are so skilfully employed by the accomplished scholars who have graced the literature of past ages, and by modern writers of eminence. However greater may become the exchequer of words, metaphors will generally find their right place in the literature of civilised nations and in Oriental languages, and their use is not likely ever to be abandoned notwithstanding the strictures of hypercriticism. Language necessarily teems with figures of rhetoric, without which it would be so dry, tedious, and uninteresting. If all these figures were discarded there would be little left for the concise and elegant expression of thought, the clear conveyance of ideas, the pleasing instruction of the young, and the agreeable entertainment of all readers and listeners. It may be opportune to call attention to the fact that the learned critic, in denouncing metaphors, did inconsistently use the distinctly metaphoric phrase "confession of verbal bankruptcy," possibly because he then thought of no more forcible mode of expressing his condemnation.

XX

SLANG SPEECH

"As thou wouldest be cleane in arraye,
So be cleane in thy speeche."

The discussion on the metaphoric uses of sweetness suggested the subjoined examination of slang speech which so abounds in metaphors. In beginning this examination, the members of the society thought it proper that certain figures of speech be clearly defined, since all philosophers have so long insisted upon the exact definition of terms, without which discussion would be profitless.

Figures of speech, which are simply the expression of mental images, said Taxicus, should be placed in the ordinal line, followed by the genus trope, from *trepein*, to turn—which signifies the changing of an expression from its original meaning to another—and the species metaphor and allegory; while slang should have but the lower rank of a sub-species—a sort of rhetorical lance-corporal.

Metaphor, from *metapherein*, to transfer, is a similitude reduced to a single word, said Aphoristicus.

Allegory, from *allos*, other, and *agoreuein*, is the

description of one thing under the image of another, said Rheticus.

Slang, itself a slang word, suggesting a connection with to sling, is an unauthorised vulgar colloquial mode of expression, said Onomatopoeiticus.

Marked as is the difference between metaphor and allegory, these two figures are so often used in conjunction that they should be examined together, and there is in slang so much of both metaphor and allegory that, though slang be of low cast, it should be included in the examination. The many well coined legitimate words and phrases which are too often regarded as slang, even by intelligent people, and the commonly used vicious locutions will, of course, be excluded.

Metaphor was defined by a distinguished philomathist as "a species of rhetorical trope founded on the resemblance which one object bears to another. It is in reality only comparison or simile expressed in an abridged form. For example, the sentence, 'These men are lambs in the family, but lions in the field,' is an example of metaphor; but to say, 'These men are *like* lambs in the family, etc.,' is an instance of simile or comparison. In short, the peculiar distinction between these two figures is, that in simile we say one object is *like* another, while in metaphor we drop the word expressing the similitude, and say one object is another. And hence the peculiar boldness which characterises metaphor, and which is not to be found in the same degree in any of the figures

of rhetoric. Those ordinary metaphors which long use has sanctioned have a tendency, in all languages, to sink to the level of common terms."

Allegory is defined, by a near relation of the philomathist just quoted, as "consisting in choosing a secondary subject having all its properties and circumstances resembling those of the principal subject, and describing the former in such a manner as to represent the latter. The principal subject is thus kept out of view, and we are left to discover it by reflection."

From the many good examples of metaphor and allegory given by the author of the foregoing paragraph, the following are quoted partly to illustrate the commingling of the two figures.*

"Edward's sev'n sons, whereof thyself art one,
Were sev'n fair branches, springing from one root;
Some of these branches by the dest'nes cut:
But Thomas, my dear lord, my life, my Glo'ster,
One flourishing branch of his most royal root,
Is hack'd down, and his summer leaves all faded,
By Envy's hand and Murder's bloody axe."

—*Richard II*, 1, 3.

"Thou dwellest in the soul of Malvina, son of mighty Ossian. My sighs arise with the beam of the east: my tears descend with the drops of night. I was a lovely tree in thy presence, Oscar, with all my branches round me: but thy death came like a blast from the desert, and laid my green head low; the

* A good example of the commixture of metaphor and allegory occurs in Scene iv, Act v, of the third part of *King Henry VI*.

spring returned with its showers, but no leaf of mine arose."

As an example of strained metaphor, the same author gives the following letter of Tamerlane to Bajazet.

"Where is the monarch who dares resist us? Where is the potentate who doth not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition hath been wreck'd in the gulf of thy self-love, it would be proper, that thou shouldst take in the sails of thy temerity, and cast the anchor of repentance in the port of sincerity and justice, which is the port of safety; lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest." *

A little digression, by way of mental recess, may not be untimely, moreover it pertains, though indirectly, to the subject under consideration. The value of figures of speech is so well illustrated by the facetious Doctor Samuel Ferguson in his *Father Tom and the Pope, or a Night in the Vatican*, that it is impossible to refrain from quoting the following passages:

"You see, says his Riv'rence—by this time they wor mixing their third tumbler—the writings ov them Fathers is to be thrated wid great veneration; and it 'ud be the height of presumption in any one to sit down to interpret them widout providing him-

* The author of limping Timur's letter could certainly have given many "points" to the chronic metaphorist Bunyan.

self wid a genteel assortment ov the best figures ov rhetoric, sich as mettonymy, hyperbol, cattychrasis, prolipsis, mettylipais, superbaton, pollysyncretion, hustheronprotheron, prosodpeia, and the like, in ordher that he may never be at a loss for shuitable sintiments when he comes to their high flown pas-sidges. For unless we thrate them Fathers liberally to a handsome allowance ov thropes and figures, they'd set up heresy at ons't, so they would.

"It's thtrue for you, says the Pope; the figures of spache is the pillars ov the Church.

"Bedad, says his Riv'rence, I dunna what we'd do widout them at all.

"Which one do you prefir? says the Pope; that is, says he, which figure of spache do you find most use-fullest when you're hard set?

"Metaphour's very good, says his Riv'rence, and so's metonomy—and I've known prosodypeia stand to me at a pinch mighty well—but for a constancy, superbaton's the figure for my money. Divil be in me, says he, but I'd prove black white, as fast as a horse 'ud throt, wid only a good stock of superbaton.

"Faix, says the Pope, wid a sly look, you'd need to have it backed, I judge, wid a small taste of assurance.

"Well now, jist for that word, says his Riv'rence, I'll prove it widout aither one or other. Black, says he, is one thing and white is another thing. You don't conthrvane that? But everything is aither one thing or another thing; I defy the Apostle Paul

to get over that dilemma. Well! if anything be one thing, well and good; but if it be another thing, then it's plain it isn't both things, and so can't be two things—nobody can deny that. But what can't be two things must be one thing—*ergo*, whether it's one thing or another thing, it's all one. But black is one thing and white is another thing—*ergo*, black and white is all one. *Quod erat demonsthandum!*

"Stop a bit, says the Pope, I can't althegither give into your second minor—no—your second major, says he, and he stopped. Faix, then, says he, getting confused, I don't rightly remimber where it was exactly that I thought I seen the flaw in your premises. Howsomdiver, says he, I don't deny that it's a good conclusion, and one that 'ud be ov mater'l service to the Church if it was dhrawn with a little more distinctiveness."

Slang speech, nearly all philologists agree to have arisen very soon after the principle of mine and thine began to be violated; organized bands of evil doers having early found it necessary to invent modes of communication with each other unintelligible to their victims. Such, doubtless, is the origin of slang. Of the classes of vagabonds known as tramps, gypsies, beggars and thieves, each formed a peculiar jargon or gibberish suited to its purposes by the use of pithy words and phrases, ingenious anagrams, strained metaphors and extravagant allegory in the tongue of its own country. From these turbid streams has arisen the slang of the prize-ring, of the gaming table,

of the farm, field, and turf, of the plains, of the trades, of waggoners, of seafarers, of the railway, of cyclers, of commerce, of the bourse, of the stage, of the press, of the college, of the learned professions, and of polite society.

A glance at the words used in some European tongues to express our idea of slang clearly shows its derivation from the locutions of the wicked. Slang speech is rendered in German as *gaunersprache*, thieves' tongue; in Spanish as *lengua franca*, which was the jargon of rascally Levantine traders, or as *lengua tsigana*, *zinguela*, or *gitana* (*gitana* being a corruption of *egiptiana*); in Italian as *lingua furbesca*, roguish tongue, as *gergo*, *jargon*, *gibberish*, and as *lingua zingara* or *zingana*; in French as *argot*, from *jargon*, which is said to date no farther back than the fifteenth century when certain associations of vagabonds infested the dark, narrow streets of Paris. Some historians say that nothing relating to French *argot* could be traced anteriorly to the year 1427 when the gypsies, supposed to be Hussite refugees from Bohemia—hence their name *Bohémiens*—made their first appearance in Paris; and concluded that these nomadic creatures furnished the elements of the jargon. Other authors assert that slang has nothing in common with the gypsy tongue which is called Romany.

Borrow, in his work bearing the title of *The Bible in Spain*, says, on the authority of an ancient historian, that in or about 1416 the Peloponesus was

inhabited by seven principal nations, one of which was from Egypt. He further says that Bataillard believed these "Egyptians" to be the same people now known as *Gypsies*, and suggests that from these seven nations originated the seven jargons; and also says that the number seven seems, in a special way, to be connected with the children of Roma. Borrow's "Lavengro" and "Romany Rye or the Gypsy Gentleman," contain very many examples of gypsy jargon.

The foregoing statement of the origin of the gypsies is traversed by more recent writers who believe that the original home of the so-called gypsies was in India where they were low caste rope, basket, and fan makers and generally thieves; their name Romany being derived, as it is said, from *rom*, man—plural *roma*—from the Hindi word *domba*, low caste man; and their jargon is now called the Romany tongue. It is written that, after they were driven from India in 1400 by the destroying conqueror Tamerlane, they scattered themselves throughout the west, and were called *Charami*, thieves, by the Arabs; *Tchingenes*, in Turkey; *Cyganis*, in Wallachia and Moldavia; *Pharaoh Nepec*, Pharaoh's people, in Hungaria where they abound; *Zigeuner*, in Germany; *Triganes*, *Gitanos*, etc., in Spain; *Zingari*, etc., in Italy. It is also said that they were self exiled Hindoo pariahs who lived on the flesh even of diseased animals. The true origin of the gypsies was still in doubt early in this century, and this doubt is admi-

rably set forth by the charming songster Béranger in the following stanzas of

"LES BOHÉMIENS."

Sorciers, bateleurs, ou filous,
 Reste immonde
 D'un ancien monde;
 Sorciers, bateleurs, ou filous.
 Gais bohémiens, d'où venez vous?
 D'où nous venous, l'on n'en sait rien.
 L'hirondelle,
 D'où nous vient-elle?
 D'où nous venons, l'on n'en sait rien.
 Où nous irons, le sait-on bien?
 Sans pays, sans prince et sans lois,
 Notre vie
 Doit faire envie;
 Sans pays, sans prince, et sans lois
 L'homme est heureux un jour sur trois."

Certain French writers, among them Victor Hugo, are disposed to regard *argot* as a veritable language, because, they urge, "it has a literature." This does not seem to be a sufficient reason, since there do not exist fixed rules for speaking or writing *argot* whose name and synonyms are against this view.* It is very generally acknowledged that gypsy and other

* Statisticians have striven to enumerate the Gypsies in Europe, but so far have not been able to do so with precision, partly owing to the fact that these nomads wander from country to country. However, the number is believed to be over 900,000, distributed through Hungary, Russia, Austria, Turkey, Roumania, Servia, Montenegro, Bosnia, Germany, Poland, France, England, Spain and Italy. The largest numbers are said to be in Russia (250,000), in Roumania (250,000), in Hungary (196,000), in Turkey (100,000), and the smallest in England (20,000), and in France (5,000).

rogue-jargons are as different as the languages of the nations through whose territories these vagrants have travelled. In whatever tongue the gypsy speaks, he retains inverted and metaphoric words taken from the Hindi, Hebrew, Latin, Turkish, Hungarian, Bohemian, Polish, Russian, Lithuanian, German, Italian, Spanish, Portuguese, French, or English, etc., etc. His speech is simply slang of any of those tongues and cannot, in reason, be classed as a single, fixed and distinct language. La Rousse quotes a parody on the ten commandments written in French *argot* by a thief, but in this case the language is purely French with extravagant metaphors. He also refers to the argotic poems of the professional thief François Villon, and gives, in full, letters of assassins in characteristic French *argot*, likewise a declaration of love from a thief to a woman of whom he was enamored; all of which productions were simply corrupted French in strained metaphor and allegory.

*"Déclaration d'amour d'un voleur à une femme qu'il aime. Argot.
"Girofle large:*

"Depuis le reluit ou j'ai gambillé avec trézigue et remouché tes chasses et ta frime d'altèque, le dardant a coqué le rifle dans mon palpitant, qui n'aquige plus que pour trézigue; je ne roupille que poitou, je pommerai la sorbonne si ton palpitant ne fade pas les sentiments du mien. Le reluit et la sorgue, je ne rembroque que trézigue, et si tu ne me prends à la bonne, to me verras bientot mourir."

TRADUCTION.

"Aimable femme,

"Depuis le jour où j'ai dansé avec toi et vu tes yeux et ta mine piquante, l'amour a mis le feu dans mon coeur, qui ne

bat que pour toi; je ne dors plus; je perdrai la tête si ton coeur ne partage pas les sentiments du mien. La jour et la nuit, je ne vois que toi, et si tu ne m'aimes, tu me verras bientot mourir."

In England, the slang of vagabonds seems to have become generally known in about the middle of the sixteenth century when the "*Caveat for Common Cursetors, etc.,*" of Thomas Harman was published, as shown by Francis Grose in the preface to the second edition, 1788, of his "*Classical Dictionary of the Vulgar Tongue,*" where he gives a brief bibliography of the rogues' jargon as follows:

"*A caveat for common cursetors,* vulgarly called vagabones, set forth by Thomas Harman, for the utility and proffyt of hys naturall countrey. Newly augmented, and imprinted, A. D. 1567. Lond."

"*The canting Academy;* or villanies discovered: wherein are shown the mysteries and villainous practices of that wicked crew, commonly known by the names of hectors, trapanners, gilts, etc. With several new catches and songs. Also a compleat canting dictionary, both of old words and such as are now most in use. Second edition." (no date.) "the dedication is signed R. Head."

"*Hell upon earth;* or the most pleasant and delectable history of Whittington's college, otherwise (vulgarly) called Newgate . . . Lond. 1703."

"The seoundrels' dictionary; or an explanation of the cant words used by thieves, house-breakers, street-robbers, and pickpockets about town, etc. Lond. 1754."

In Beaumont and Fletcher's comedy of the *Beggars' Bush*, Act 2, Scene 1, the following occurs:

" . . . provide me *lum* enough,
And *lour* to *bouze* with."

Lum then meant strong liquor, *lour*, money, and to *bouze*, to drink. *Bene bouze*, good drink. *Bouzing-ken*, ale-house. *Duds*, clothes. *Pedlars' French*, equivalent to *thieves' Latin*. *Clapper-dudgeon*, a born beggar. *Abram-man*, a sturdy beggar who counterfeited madness.* *Dommerer*, a beggar feigning dumbness. *A crank*, a deceiver, a counterfeit. In the "Coxcomb," by the same authors; *argent* (silver) is corrupted into "argot."

"I will give dy worship two shillings in good *argot*."

—Act 3, Scene 3.

The bibliography of jargon, in one of the recent slang dictionaries published in England, consists of one hundred and twenty titles.

The following is a fair example of rogues' slang among the Irish.†

"The night before Larry was *stretched*,
The boys they all paid him a visit;
A *bit* in their sacks, too, they fetched—
They *sweated* their *duds* till they riz it;
For Larry was always the lad,
When a friend was condemned to the *squeezers*,

* In *King Lear*, Edgar, to escape the fury of his persecutor, is disguised as a bedlam beggar. "Poor Turlygod! Poor Tom!"

† This song, which bears the title of the Death of Socrates, is facetiously ascribed to the Rev. Robert Borrowes, Dean of St. Finbar's Cathedral, Cork.—*Reliques of Father Prout*.

But he'd pawn all the *togs* that he had,
Just to help the poor boy to a *sneezer*,
And moisten his *gob* 'fore he died.
'Pon my conscience, dear Larry,' says I,
'I'm sorry to see you in trouble,
And your life's cheerful *noggin* run dry,
And yourself going off like its bubble!
'Hould your tongue in that matter,' says he;
'For the *neckcloth* I don't care a *button*,
And by this time to-morrow you'll see
Your Larry will be dead as *mutton*:
All for what? 'Kase his courage was good!'
The boys they came crowding in fast;
They drew their stools close round about him,
Six *glims* round his coffin they placed—
He couldn't be well *waked* without 'em." *etc., etc.*

Criticus says of slang that it is "a vocabulary of genuine words or unmeaning jargon, used always with an arbitrary and conventional signification, and generally with humorous intent. It is mostly coarse, low, and foolish, although in some cases, owing to circumstances of the time, it is racy, pungent, and pregnant of meaning. Cant is a phraseology composed of genuine words soberly used by some sect, profession, or sort of men, in one legitimate sense which they adopt to the exclusion of others as having peculiar virtue, and which thereby becomes peculiar to themselves. Cant is more or less enduring, its use continuing with no variation of meaning through generations. Slang is very evanescent. It generally passes out of use and out of mind in the course of a few years, and often in a few months." *

* *Words and Their Uses. Richard Grant White.*

Criticus mentions but one kind of cant—that particular form used in not a very distant past and in our days—whereas other high authorities believe that many centuries ago, cant or chant was originally the style of utterance of mendicants who, to excite commiseration and secure alms, whiningly chanted their affected ills and needs; thieves and other miscreants also canting their jargon in peculiarly whining tones. Slang, the critic says, soon passes out of use. This is true of the great majority of slang words, but too many, of inferior order, creep into and find permanent lodgment in modern tongues. Those well coined pithy slangs that serve to enrich and embellish language are readily adopted, but generally their original character of slang is soon forgotten. The occasional assertion that language began in slang does not appear to be well founded, and no trustworthy testimony has been adduced as likely to sustain this view. It has been well said that language was formed by agreement among men that certain words or signs be used to express their ideas of different objects, and it is not likely that slang was used until luxury had existed for a time, until there was enough superfluity to excite cupidity and finally to lead to the organisation of bands of thieves who, for their purposes, began to use words unknown to their victims. Doubtless the beggars, thieves, gamins, and wits of Babylon, Nineveh, Thebes, Memphis, Athens, and Rome used slang speech or its equivalent, but nothing, so far, has been deciphered from cuneiform inscriptions or

from Egyptian hieroglyphs to establish the existence in those remote times, of a slang literature of the wicked or of the learned; nor does anything like slang appear in the writings of the facetious poets of Greece or Rome. The difference between cant and slang is that while cant is the chanting of genuine words and phrases, slang consists ordinarily in the use of metaphors frequently joined to allegory in sentences spoken naturally though often chaunted. Slang evidently had its beginning in the cant, chant, or chaunt of beggars and was soon adopted by thieves, probably on account of the whining style of enunciation. The particular kinds of cant spoken by some religious sects, by modern Aminadab sleeks, by neotartuffians, and by emotional persons, and which do not necessarily contain metaphor or allegory, are quite distinct from the cant of beggars and thieves.

Besides metaphorical and allegorical slang, beggars, thieves, street venders, and mountebanks in England and in the United States use back slang, rhyming slang, recitative cant, and patter.

The variety of jargon known as back slang consists of the inversion of words so that they form new words or anagrams; as *selppa* for apples; as *stunsehc* for chestnuts; *dlog* for gold; *revlis* for silver; *on doog* for no good; *efink* for knife; *erif* for fire; *mur* for rum; *nig* for gin, *reeb* for beer; *occabot* for tobacco; *nam* for man; *yad* for day; *soush* for house; etc. See Mayhew's "*Poor of London*."

Rhyming slang consists of the recitation in canting

style of doggerel verses by street charlatans to vaunt their spurious wares often wrapped in bright colored papers on which are imprinted slangy songs composed for them by needy rhymsters.

Recitative cant is used largely by gossiping, tale-bearing, slandering, wheedling gaberlunzies (Scott) mendicants, swindlers, and other evil doers.

Patter is of two kinds, one of which consists of chattering jargon by mountebanks and by strolling venders of fancy articles after the manner of Autolycus in "The Winter's Tale"; while the other kind is the glib talk used for the distraction of the audience by the better class of "conjurers" in the performance of their tricks.

Even of such a trifling subject as patter, the best of examples is found in the great master's works. The thieving stroller Autolycus is ushered among feasting peasants and offers them his wares in patterning rhyme:

'Lawn as white as driven snow;
Cypress black as e'er was crow;
Gloves as sweet as damask roses;
Masks for faces and for noses;
Bugle bracelet, necklace amber,
Perfume for a lady's chamber;
Golden quoifs and stomachers,
For my lads to give their dears:
Pins and poking-sticks of steel,
What maids lack from head to heel:
Come buy of me, come; come buy, come buy;
.Buy, lads or else your lasses cry:
Come buy."

—*The Winter's Tale*, 4, 4.

The following are selected from the many fair examples of slang words and phrases which are not metaphors: A violent snow-storm is called a "*blizzard*"; the "gamin, gutter-snipe, street urchin" calls his sweetheart his "*steady*"; the mortally wounded ruffian says that his "*goose is cooked*"; the "*confidence man* and *bunco steerer buncoes*," cheats or swindles unwary wayfarers; a "*bummer*" is a worthless wretch ever ready to receive gratuities or to be regaled with strong drink; a simpleton is called a "*galoot*" which is said to be derived from the Hebrew word *galuth*, meaning bondage, captivity. To "*shove the queer*" is to pass counterfeit money. The word *pal*, comrade, is believed to have come from the Spanish jargon *pal*, which signifies comrade.

In many other varieties of slang used by all classes in France, England, and America neither metaphor nor allegory enter. They are so well known that only a few examples need be given.

Petit Crève, for the individual called *dude*, was thirty years ago used in France. Since that time many new words coined to express the same idea have passed out of fashion. *Fin de siècle* was among the slangy expressions lately used to convey the idea of "*up to date*" which is dying out.

A certain British vessel very recently was to sail from a well known harbor, but the order was revoked because "the weather was altogether too *dusty* to venture outside."

In an eating-house of "*the slums*," a customer

calling for some food, the order was given to the cook in the following style: "De cove will tackle a brace of white wings wid de sunny side up." By this was meant the man wants two eggs fried on one side.

Some years ago a slang arose, the origin of which is unknown to the Castanean Fraternity. It appears to be used with complimentary intent. For instance, he who desires to convey the idea that a thing is good, right, proper, or correct, says "there are no flies on it," or that a woman is charming and beautiful, says "there are no flies on her." It happened not very long ago that a gentleman, who had entered the political arena, found it expedient to give at his elegant home an elaborate dinner to his new friends. At the end of the feast the guests entered the drawing room to take leave of the hostess. Each made his bow in silence except one who said: "Missus there was no floys on the dinner, and there bees no floys on you nayther," and honestly thought that he could not have spoken more flatteringly.

The perversion of the adverb *awfully* is now of such frequent occurrence that it is worthy of being placed among the senseless slangs just mentioned. To express gratitude the gilded youth of to-day must need say—"thanks awfully." He is "awfully glad" to see his friends who are always "awfully good" to him, and he is always "awfully happy" in the company of these "awfully sweet and pretty" girls.

A very common expression in the mouths of those who fear to use certain expletives, is, "where the

dickins has he gone." This word seems to have been used in the Elizabethan period for it occurs in "The Merry Wives of Windsor," 3, 2: Mrs. Page *loquitur*—"I cannot tell what the *dickins* his name is my husband had him of"; the *dickins* being a contraction of *devilkins*.

Before concluding it may be well to append the following excerpts from two English publications, as they illustrate, in measure, the present state of slang among people of culture of Anglo Saxon extraction.

"A lecture delivered in Carlisle, by the Rev. Stowell Brown, contained the following amusing but instructive passage: 'The point to which I have next to direct attention is manliness in speech. There are many young men who seem to consider it essential to manliness that they should be masters of slang. The sporting world, like its brother the swell-mob, has a language of its own; but this dog-English extends far beyond the sporting world. It comes with its hordes of barbarous words threatening the entire extinction of genuine English! Now, just listen for a moment to our fast young man, or the ape of a fast young man, who thinks that to be a man he must speak in the dark phraseology of slang. If he does anything on his own responsibility, he does on his own "hook." If he sees anything remarkably good, he calls it a "stunner," the superlative of which is a "regular stunner." If a man is requested to pay a tavern bill, he is asked if he will "stand Sam." If he meets a savage-looking dog, he calls him an "ugly

customer." If he meets an eccentric man, he calls him a "rummy old cove." A sensible man is a "chap that is up to snuff." Our young friend never scolds but "blows up"; never pays, but "stumps up"; never finds it difficult to pay, but is "hard up"; never feels fatigued, but is "used up." He has no hat, but shelters his head beneath a "tile." He wears no neck-cloth, but surrounds his throat with a "choker." He lives nowhere, but there is some place where he "hangs out." He never goes away or withdraws, but he "bolts," he "slopes," he "mizzles," he "makes himself scarce," he "walks his chalks," he "makes his tracks," he "cuts his stick," or, which is the same thing, he "cuts his lucky." The highest compliment you can pay him is to tell him that he is a "regular brick." He does not profess to be brave, but he prides himself on being "plucky." Money is a word which he has forgotten, but he talks a good deal about "tin," and the "needful," "the rhino," and "the ready." When a man speaks he "spouts"; when he holds his peace, he "shuts up"; when he is humiliated, he is "taken down a peg or two," and "made to sing small." Now a good deal of this slang is harmless; many of the terms are, I think, very expressive; yet there is much slang that is objectionable."

"ORIGIN AND MEANING OF WORDS COMMONLY USED,
BUT UNWORTHY THE DICTIONARY.

"From the *London Mail*.

"The use of slang is spreading alarmingly in all

classes of London society. Even at the best 'At Homes' the regrettable practice is more noticeable than ever. Slang has one, and only one, advantage. It often conveys to the mind a clearer and more distinct sense of what is meant than would classic language.

"'High-falutin' is much in evidence just now as a slangism. It means 'putting side on,' being 'stuck up,' 'showing off,' and such like human failings. 'Come now, none o' yer high-falutin'," when expressed in an angry voice by a big man, is a solemn warning to the other man not to appear what he is not, neither to 'show off' nor imitate the 'swell' or the 'fancy.'

"The vernacular is particularly rich in slang synonyms for 'money,' many of which are remarkable in their appropriateness. In scores of ways one may speak of our coin, among them being 'the actual,' 'the needful,' or 'the wherewithal'; 'tin,' 'brass,' 'blunt,' 'chips,' 'dibs,' or 'pieces'; 'dust,' 'chink,' 'shot,' 'shekels,' or 'spondulics'; 'stamps,' 'feathers,' or 'palm-oil,' which last is such an obviously applicable word for it that 'shin-plaster' seems feeble by comparison.

"These epithets, however, are not more curious than the technical and trade slang which was brought to the notice of the Royal Commission on Labor. Among the quaint terms, as set forth in the report of the evidence, are these: 'Bell-horse,' 'caunched,' 'fudd,' 'mungs,' 'slop-dash work,' 'sprigger,' 'tingles,' and 'slugger.'

"‘Booze’ has become familiar through a song, ‘Come Where the Booze Is Cheaper.’ In this connection a story, said to be authentic, is being told.

“On the terrace, beneath the windows of the Royal apartments at Windsor Castle, the Guards’ band was playing a lively air, which immensely pleased the Queen. She sent a gentleman to find out the title of the music. He returned with hesitancy, trying his utmost to avoid telling Her Majesty the name of the piece. He, however, was forced to report, and the Sovereign was told that the tune was ‘Come Where the Booze Is Cheaper!’

“Universities are happy hunting-grounds for slangisms. A student always goes ‘up’ to the ‘Varsity.’ ‘Little go’ and ‘smalls’ are the names given respectively at Cambridge and Oxford to a student’s first examination. The final exam., on which degrees are obtained, is called ‘greats’ at Oxford, and the ‘great go’ at Cambridge.

“When a man failed at an exam. he used to say that he was ‘plucked’; now, however, such an event is more frequently referred to as being ‘ploughed.’ The greatest calamity that can befall a student is to be ‘rusticated,’ that is, sent ‘down’ from the university for a term or for good.

“A genius for quaint metaphor and a natural picturesque use of language made American slang humorous. Sometimes it is even tinged with poetry. Here are a few American slangisms which are becoming at home on this side of the Atlantic. ‘Tan-

glefoot,' which has the ring of poetry about it, as a name for ardent spirits, is a happy thought. The patient labor of the gold washers and the finality of its results is very graphically expressed by 'pan out,' which is also used to denote a climax. What a concrete image is conveyed to the mind by the designation 'push buggy,' as compared with our meaningless equivalent 'perambulator!'

"To 'have a hard row to hoe' is said of a person who has a difficult undertaking in hand. England has become familiarized with 'coon' (a contraction of 'raccoon') and 'a gone coon,' the latter signifying one in such an 'awful fix' as to be absolutely 'past praying for.' Its origin is from the American civil war, in which a spy dressed in a raccoon skin hid himself up a tree. A soldier came upon him, and thinking he was a real coon prepared to fire at him with his rifle. This was too much for Mr. Spy, who shouted: 'Don't shoot; I'll come down; I know I'm a gone coon.' Thereupon he came to earth, which as it were so 'flummuxed' his would-be destroyer that the latter at once 'made tracks' from the scene."*

This meagre sketch of the history of slang is intended to call attention to its very early beginning; to its general characters; to the abundance of metaphors and allegories entering therein; to the nature of its varieties; to the absence of metaphor and allegory in some of these varieties; to the difference

* The story has been told of Captain Scott and also of Colonel David Crockett.

between cant and slang; to the real origin of the so called gypsies and of their gibberish; to the permanency of the rogues' jargon; to the retention of some slangs in literary language; and to the evanescence of the vast majorities of the slangs used in polite society.

Although Baboo English cannot exactly be placed in the category of slang speech, a specimen, so interesting and illustrative as the following, furnished by one of the Brethren, may well be appended to this paper. It is an application for a government position by a native who had learned his English at one of the schools in India.

"Respectfully sheweth, that your lordship's honour's servant is a poor man in agricultural behavior and much depends upon seasons for staff of life.

"Wherefore he prays that you will favor upon him and take him into your saintly service, that he may have some permanently labor for the support of his soul and of his family.

"Wherefore he falls on his family's bended knees and implores to you of this merciful consideration to a damnable miserable like your honour's unfortunate petitioner.

"That your lordship's honour's servant was so poorly during the late rains and was resuscitated by such medicines which made magnificent excavations in the coffers of your honorable servant whose means are already circumscribed by his large family of five female women and three masculine, the last of whom are damnably noiseful through pulmonary catastrophe of the interior abdomen.

"That your honour's damnable was officiating in several capacities during past generations, but has become too much old for espousing hard labor in this time of his bodily life, but was not drunkful, not thief, nor swindler, nor any of these kind, but was always pious and affectionate to his numerous family,

consisting of the aforesaid five female women and three masculine.

"That your generous lordship's honour's damnable servant was entreating magistrate for employment in state to remove filth, etc., but was not granted petition.

"Therefore, your lordship will give me a light work in the department for which act of kindness your noble lordship's mean servant will, as in duty bound, ever pray for your lordship's life's longevity."

XXI

THE PLEASURE OF EATING AND THE PLEASURES OF THE TABLE

"Here let us feast, and to the feast be joined
Discourse, the sweeter banquet of the mind."

Ye fluent post-prandium orators, whose sweet discourses and learned comments are so charming to the senses and so gladdening to the spirit, you know well that without curiosity man would have continued to occupy a rank not much above the beast; that had he not been a persistent inquirer from childhood, social interchange of ideas would have been impossible; that the gratification of the irrepressible desire to find out the why, what, where, and when of things has given him the knowledge which is the foundation of the higher intellectual relations and of civilisation; and that this same spirit of inquiry leads even the thoughtful man of to-day to ask himself why he eats, and why he likes to dine in company. It is hoped that the definiteness of these questions will "suffer no perdition" in the words that follow.

We are told by Deipneus Deipnophilus that all organized beings must absorb a sufficiency of nutriment to maintain individual integrity and preserve the species; that from the lowest bacteria to the

loftiest giants of the forest, from the veriest monads to the hugest beasts and to man, the process of nutrition is carried on by an apparatus whose organs are conformable to the needs of each species of plants and animals, increasing in complexity from the most primitive to the highest types of life; and that plants and certain low forms of animals feed, as it were, passively, that is to say, from the earth, air, or water, absorb their nutriment by a sort of affinitive process, while higher forms, as insects, crustacea, molluscs, fish, reptiles, birds, and mammals actively seek and select their food; man alone having the faculty of preparing his aliments, and civilised man of consuming them at a well appointed table in congenial company.

This same lover of the good things of the earth says that we dine gregariously not only to fortify body and mind, but to enjoy the intellectual feast which follows the act of eating to appease hunger and gratify the senses, because that particular time is a period of leisure, of general bodily rest rendered necessary to the process of digestion. Instead of lying down inertly to sleep, like the anaconda gorged with its prey; like the ravenous wolf glutted with the remains of one of its kind; like the famished Indian of the plains who has devoured his half-cooked game; or like the gluttonish boor after a full feed; civilised man ends his physical with a mental feast which broadens his horizon and elevates him far above the brute, the savage, and the illiterate.

The deipnosophic Brillat-Savarin very forcibly contra-distinguishes feeding and eating as follows: "*Les animaux se repaissent; l'homme mange; l'homme d'esprit seul sait manger.*"

The high art of dining gregariously, rationally, daintily, and soberly, belongs exclusively to men of culture; the gratification of their outer senses reacting upon their inner nobler sensibilities and, by the incidental converse, rendering them morally and intellectually edifying to their fellows and to society at large. Their labor of eating and the wear-and-tear of the masticatory apparatus are fortunately compensated by the nutritive properties and savor of the ingested aliments, by the excellence of the beverages, and by the pleasure of exchanging ideas during and after the refection.

We get the verb to eat from the Latin *edere*, equivalent to the Greek *edein*. To eat, in German, is *essen*; in Spanish, *comer*, from *comedere*, which gives to the French the substantive *comestible*, while their infinitive *manger* is from *manducare*, to masticate, from which the Italians take *mangiare*, which is generally understood as masticating and swallowing solid food but, strictly, to eat, as applied to the animal creatures, is to convey to the mouth and to swallow victuals (from *vivere*, to live), that is to say, solid as well as liquid aliments for the purpose of sustaining life. But custom has decreed that the ingestion of liquids be styled drinking. Wild carnivorous beasts and savages eat what and when they can, once a day or

once a week, but civilised men are not content with less than two daily refections; the principal meal being the dinner, from *disnare*, contracted from *disjejunare*, to break a fast. The Greek substantive *deipnon* seems to have led some writer to invent the word *dipner*, to replace dinner, regardless of the Latin derivation of dinner.

To eat "requires hunger or at least appetite," between which there is a wide distinction and a very essential difference; hunger being an imperative need of nourishment manifested by a sensation of fatigue with more or less epigastric uneasiness,* whereas appetite is a desire for any substance likely to gratify some of the senses by its form, consistence, color, odor, or savor. Hunger and appetite often coexist, but there may be appetite without hunger, or hunger without appetite. A hungry man may feed regardless of the quality of aliments and may be concerned mainly with their quantity; the taste being a secondary consideration. Hunger is appeased by the ingestion of a sufficiency of food, but cannot be provoked or augmented, while appetite may be aroused by the sight of dainty edibles or developed by savory

* Rabelais sketches in very terse style the hungry, thirsty, famished man in the person of Panurge, who, when he had first seen Pantagruel and had declared his wants in divers foreign tongues, to the confusion of his hearers, finally said in plain French: . . . "Pour ceste heure, j'ai nécessité bien urgente de repaistre; *dents agues, ventre vuide, gorge seiche, appetit strident; tout y est délibré.*"

"At this hour I have urgent need to feed; teeth sharp, belly empty, throat dry, appetite ardent; all is here determined."

—Book II, Chapter IX.

sauces,* and may be checked or even abolished by the diner's view of a gross or of an unsightly dish, by his tasting an unsavory morsel, or by anything that offends his olfactive sense. Early in the nineteenth century the distinction between hunger and appetite was clearly stated as follows: "Depuis que l'*Almanach des Gourmands* a paru pour la première fois (en 1803), on s'est accoutumé à étudier, à approfondir le grand Art de la gueule. On a laissé la *faim* au vulgaire, parce qu'elle est funeste à l'Art, en s'accomodant de tout, et l'on s'est réservé l'*appétit*, qui appelle la Science à son secours pour être stimulé.†

Other deipnologists do not generally make this nice distinction, or are inconsistent, as is Brillat-Savarin who, in his *Physiologie du Goût*, says in one place, that the pleasure of eating demands, if not hunger, at least appetite, while in another he has an article with the title of *Grands Appétits* with illustrations of voracity rather than appetite proper. (A later author quotes Dr. Roques as saying: "Gardez vous de confondre l'appétit de l'estomac avec l'appétit du palais; le *quod sapit nutrit* est un chant de sirène dont il faut se méfer.") His fifth aphorism is another example of this lack of distinction between these two conditions: "*Le Créeleur, en obligeant l'homme à manger pour vivre, l'y invite par l'appétit, et l'en récom-*

* The old saying, "appetite comes with eating," probably used originally to coax invalids to take nourishment, is often employed ironically to convey the idea that the more (wealth) some men acquire, the more they desire.

† *Almanach des Gourmands*, Vol. 8, p. 61. *Année*, 1812. 3ieme édit.

pense par le plaisir." To be consistent he should have said . . . *l'y invite par la FAIM, ou par l'APPÉTIT, et l'en récompense par le plaisir.*

Some lexicons make the words appetite and hunger synonymous, while they define hunger, substantially, as a strong need of food, and appetite as a desire for palatable food. Appetite comes directly from the Latin *appetitus*, from *appetere*, to desire, whereas hunger is from the Anglo-Saxon *hungor*. Skeat says it is "probably allied to the Sanskrit *kunch*, to make narrow, contract, *kunchana*, shrinking;*" so that hunger denotes the feeling of being shrunk together, like the provincial English *clemmed*, literally, pinched, used in the phrase *clemmed wi' hunger.*"

Neither hunger nor appetite requires that the individual dine in company, for either can be gratified in solitude. The glutton generally likes to satisfy his hunger without witnesses, and the deipnolatric gourmet prefers to dine daintily alone, for he thinks there should be no presence at his feast but the choice morsels and himself.

It is clear that we dine gregariously not merely to appease hunger and gratify appetite, but to enjoy the pleasures of the table in the most congenial assembly in order to exchange views with our fellows, and to

* In the seventh book of the *Odyssey*, verses 294-298, Pope's tr., Ulysses speaks thus of his famished condition:

"But still long-wearied nature wants repair,
Spent with fatigue, and *shrunk* with pining fast,
My craving bowels still require repast.
Necessity demands our daily bread;
Hunger is insolent, and will be fed."

improve our minds by the absorption of the good that comes out of the conversation and of the conviviality.

To drink is to suck, to draw in and swallow liquid aliments. To drink requires thirst or at least a desire to taste and ingest pleasant beverages for the gratification of the senses.* Thirst is manifested by a dryness of the mouth and throat and by sensations similar to those of hunger. The Anglo-Saxon word *thurst* is traceable to the Sanskrit *tarsh*, thirst. The *soif* of the French, the *sed* of the Spanish, and the *sete* of the Italian—all from the Latin *sitis*—are, like the English thirst, expressive of the idea of dryness, aridity, combustion; as in the common expression “a burning thirst.” Many English speaking people use the word drouth for thirst, and when thirsty, say they are dry.

The following Anacreontic verses, already quoted, are here reproduced because they illustrate so well the imperative need of water.

“The thirsty earth soaks up the rain,
And drinks and gapes for drink again;
The plants suck in the earth, and are
With constant drinking fresh and fair.”

* “*L'homme seul, parmi les animaux, a le privilége de boire sans soif et de manger sans faim: de là l'ivresse et les indigestions.*”

—*Almanach Perpetuel des Gourmands*, 1830.

This reference to animals clearly relates to the wild beasts, for when domesticated they soon learn from their masters to become fond of dainties and even to drink spirits with relish whenever offered to them. Dogs in particular and pet monkeys eat much food of a kind unsuited to their economy and therefore harmful, and often ingest strong drink to intoxication. Many of the menagerie elephants are allowed daily their drink of beer, gin, or whiskey. Even horses become regular “topers.”

Thirst cannot be provoked, but the appetite, the desire for drinking may be excited and fostered by sipping beverages that are pleasing to the taste or by eating sweet or salty dainties. Just as hunger is a manifestation of the need of solid aliments, so is thirst a sure sign of the need of the liquid aliment water of which no less than four pints are daily required by the human economy. Nothing but water can quench the fire of thirst; this fact is too well established to demand extended commentary, and there have been cited almost countless instances exemplifying the much longer endurance of hunger than of thirst. Certain beasts do not drink until some time after consuming their solid aliments, while men, at least the civilised, drink before, during, and after meals, not alone to keep up the equilibrium of the bodily constituents, not alone to maintain the normal seventy per centum of water in the system, but for the pleasure, stimulation, and hilarity caused by luxurious beverages which, used in moderation, are salutary to body and mind. It is only excess in tippling, as in other self-indulgences, that harms and debases man. The inordinate desire to imbibe stimulating liquids, even tea or coffee, is a perverted mental process tending to gratify morbid senses. Thirst and this longing for strong drink do too often coexist, and abundant drinking without thirst is rightly classed among the most pernicious of human vices.

In the memorable year of 1861, a well known

gluttonish gourmet—for some guzzlers do love dainty bits—after dining sumptuously and imbibing several bottles of excellent wines, and after sipping his *demi-tasse* and two *petits verres* of *fine-champagne eau-de-vie*, said that these delicious beverages had excited in his vast economy the strongest desire for “the only substantial thirst quencher, the best of all drinks, cold water,” of which he forthwith gulped a full pint with the greatest satisfaction. Another glutton and incorrigible wine-bibber had the keenest appetite for a large potation of iced-water after he had ingulfed seven quart bottles of sparkling champagne wine at a noted carousal.

A glance at the contrast of dinners in the past and the present would be of interest to epicures of our time, but enough has already been said of the nature of the Greek *estiama* and *deipnon*, of the Roman *epulum* and *caena*, and of the gross feeding of the Barons in the middle ages. There are still deipnolatric gourmets who generally prefer to dine alone although they seldom lose the opportunity to enjoy savory morsels in company and to gloat over those dishes of acknowledged excellence whose apparition excites their sensuous appetites in the highest degree, and which Brillat-Savarin styles *éprouvettes gastronomiques*.

The following is given in “*The Art of Dining*” (second edit. 1853) as an illustration of positive and negative *éprouvettes*. “Cardinal Fesch, a name of honor in the annals of gastronomy, had invited a

large party of clerical magnates to dinner. By a fortunate coincidence, two turbots of singular beauty arrived as presents to his Eminence on the very morning of the feast. To serve both would have appeared ridiculous, but the Cardinal was anxious to have the credit of both. He imparted his embarrassment to his chef. ‘Be of good faith, your Eminence,’ was the reply; ‘both shall appear; both shall enjoy the reception which is their due.’ The dinner was served: one of the turbots relieved the soup. Delight was in every face—it was the moment of the *éprouvette positive*. The *Maitre d'hôtel* advances; two attendants raise the turbot and carry him off to cut him up; but one of them loses his equilibrium: the attendants and the turbot roll together on the floor. At this sad sight the assembled cardinals become pale as death, and a solemn silence reigned in the conclave—it was the moment of the *éprouvette negative*; but the *Maitre d'hôtel* suddenly turns to the attendants—‘Bring another turbot,’ said he, with the utmost coolness. The second appeared, and the *éprouvette positive* was gloriously renewed.”

In the *Almanach Perpetuel des Gourmands*, 1830, nine years before the death of Cardinal Fesch, the story was charmingly told with a clear implication but no mention of the word *éprouvette*. It is here reproduced for the delectation of deipnophiliasts.

“On citera long-temps la table du Cardinal Fesch. Son maître-d'hôtel joignait à des talens pratiques du premier ordre, un grandiose d'imagination remar-

quable. Son Eminence reçut un jour deux turbots. . . . Quels turbots! . . . Celui de Domitien n'était, auprès, qu'une limande. Ils arrivaient tout à point: ce jour là même plusieurs princes de l'Eglise devaient dîner chez le primat des Gaules. Le Cardinal aurait bien voulu que les deux poissons fissent ensemble les honneurs de sa table . . . Quelle gloire pour le clergé! mais aussi quelle faute en matière de service! Ce rendez-vous de turbots eût paru ridicule. Il fait part de son embarras à son maître d'hôtel. 'Que Votre Eminence se rassure! . . . Ils paraîtront tous deux, dit-il, et recevront l'accueil dont ils sont dignes.'

On sert le dîner: l'un des turbots relève le potage. Exclamations unanimes, enthousiasme religieux et gastronomique. Le maître-d'hôtel s'avance alors; deux officiers de bouche s'emparent du monstre et l'emportent pour le découper; mais un d'eux perd l'équilibre, l'officier et le turbot roulent ensemble sur le parquet. A ce triste spectacle, il fallait voir les bâties figures se couvrir d'une pâleur subite! un morne silence régnait dans l'assemblée! quand tout à coup le maître-d'hôtel se retourne vers l'office: 'Qu'on en apporte un autre,' dit-il avec sang-froid. . . . L'autre parut, et l'on juge de l'effet!" . . .

The question as to what aliments should be served first at dinner has long been under debate, but the disputants disagree only on points of detail; all favoring the use of some provocative of, or whet to, appetite—*propoma*, from *propinein*, to drink before.

The Greeks almost always began with a cup of wine or vinegar sweetened with honey, and the Romans did likewise but added solid to their liquid whets. Thus, for the whet, Horace recommended an egg, and Pliny, radishes and snails, while Macrobius, the learned author of "*Saturnaliorum Conviviorum*," advocated oysters, and we have wisely followed his good example; unnecessarily, however, multiplying our *hors d'œuvres* by adding caviar, anchovies, sardellen, pickles, olives, etc., besides continuing the pernicious ancient habit of taking strong drink before eating. Would that the ingestion of antepast cocktails, absynth, vermuth, sherry-and-bitters, and all other liquid whets were discountenanced at respectable banquets, for these drinks not only fail as whets to appetite but their continued use proves injurious to the delicate gastric glands besides tending to blunt the sensitive nerves of gustation! Dinner is too important an event to be marred by unsuitable beverages. In a rightly arranged feast with tasteful appurtenances and carefully selected congenial guests, the eleventh and twelfth aphorisms of Brillat-Savarin should be scrupulously adhered to; the order of the comestibles, after the whet, being from the most substantial to the lightest, and the order of beverages from the mildest to the strongest and highest flavored. It may be properly added that whenever practicable the table should be round and its figureless snow-white cloth be sparsely sprinkled with natural flowers and leaves; that some artistically prepared hors

d'œuvres and fresh and candied fruit be placed among the floral decorations; that no large dishes or even entrées appear; that the chairs be without arms; that the plate-service be from the simpler to the more elaborate in ornamentation; that the wine glasses, within proper limits, so varied in form and color as to be pleasing to the sight, and be not removed until near the close of the feast; that no other receptacles for fluids be upon the table; that the knives and silver implements needed by each guest be placed on either side of his plate; that the wishes of the diners be always anticipated; and that all the servants be dumb.

A dinner to a company of true lovers of good cheer who abide by the golden rules of the Goddess Hygeia should begin with a whet of plump, medium sized, adolescent oysters opened only five minutes before and served in their shells placed upon cracked ice in suitable plates—structural disintegration begins so soon after oysters are opened that they should be consumed with the least possible delay. Not more than five should be apportioned to each guest, who should ingest them slowly and deliberately and thus enjoy their exquisite flavor without such impediments as bread, biscuit, or condiment of whatsoever sort. Nothing should touch the flesh of this extremely delicate mollusc after it has received its death blow from the oyster-knife, but a tiny, three pronged silver fork with which the ostreophagist gracefully conveys it to his mouth, when the first bite crushes its fat succulent

liver, the scattered particles of which soon diffuse the enticing oestrean flavor throughout the buccal cavity. After the five delightful sensations there is a strong desire for more, but this is not to be gratified as it should be remembered that the main object is to whet appetite for what is to follow, but, as a diversion to the aroused nerve filaments of gustation, a glass of Rhenish or of Sauterne is taken with the desired effect, and in a short time the stomach is in proper condition to receive substantial aliments.

The pleasure of eating begins with the solid whet and the vinous propoma and is continuous to the last dish and the concluding beverage. The special senses, thus gladdened by the savory and nutritious viands and delicious wines, the inner sensibilities are in turn aroused, and the mental faculties receive additional stimulation through fragrant nicotian fumes, the tongue becomes more pliant, and the real pleasure of the table begins. A torrent of ideas soon rages, and wit, humor, erudition, sagacity, flow in such abundance as to cause a vast flood of individual and collective pleasure. Such are the reasons why we love to dine gregariously!

DEIPNOPHILIC MISCELLANIES

“Hear; for I shall speak of excellent things.”

I

THE DESSERT

"Un service élégant, d'une ordonnance exacte,
Doit de notre repas marquer le dernier acte.
Au secours du dessert appelez tous les arts,
Surtout celui qui brille au quartier des Lombards."

These few lines of Berchoux constitute a summary of the requisites of the last service of a dinner, and are suggestful to all lovers of good things that they give a willing ear to what may be said of those sweets that gladden vision and gustation, promote digestion, and foster conviviality.

A modern *arbiter edendi* showed his good taste and sound judgment by saying that the dessert, for the elaboration of which the gastronomic world is indebted to Italy, is the most brilliant part of any feast; its advent being always delightful to dainty guests, and precursory to the real pleasure of the table. All that has gone before having satisfied gustation, the dessert should appeal chiefly to vision, cause sensations of surprise at, and admiration of, the elegance in the service of its sweet dainties, and thus be a fit complement to the enjoyment of the repast. That it is not a mere relish is attested by the castanian aphorism: As appetite is often stimulated by the preliminary ingestion of some light food and drink,

so is digestion promoted by moderate indulgence in sweets; therefore the dessert is as much a necessity as it is a luxury.

A renowned chestnut-smith asserted that the word, though sometimes spelled *desert*, is in no way related to Yuma, Gobi, Sahara, or to other barren regions, or to that air on which so much sweetness is wasted, or to the deserts of a deserter. Another erudite castanist said that it was suggested by the sudden deserton of all table appurtenances of the prior service; whilst a third logomachist regarded dessert as French from the Latin *deservire*, and further said that, by a long stretch of logophilic imagination, it might be derived from the old English word disservice to express the idea of the removal of things no longer needed at the table. Finally, the castanist brought in evidence the views of Sigmore Anania Boccadolce, *offirier de bouche* to His Serenissime Highness Candito Melianto Glicério Abdiel Shekar, Crown Prince of Shekaria. The aforenamed Anania, in his exhausting poetico-heroico-historic treatise on the ancient and modern ambrosia, speaks of the last course of both celestial and terrestrial feasts as having always consisted of sweet dainties served after the complete clearance of the table, and says that all civilised nations have long recognised the great worth of this indispensable service, and that even the frugal Spartans, after their common *phiditia* greatly enjoyed the *epaiklon* of sweetmeats and of meal steeped in oil. . . .

It is doubtful if a sumptuary law could have ever abolished the service of sweets after dinner. Charles IX of France, in his edict forbidding, in any great feast, more than three services, did not dare to omit the dessert; "*Entrée, roti, et dessert*" being therein specified. The words used by some of the modern Latin races to designate the dessert distinctly convey the idea of a last course, as the Italian *pospásto*, and the Spanish *postres* to signify the last edibles in order, such as sweets and fruits.

In his *Essai Didactique sur le Dessert*, Perigord made an epigrammatic statement which is now quoted on account of its extravagance and lack of harmony with the sound principles of deipnophily, saying: "Here profusion is necessary, economy fatal, and superfluity indispensable." This aphorism is not likely to be sanctioned by those who believe that while parsimony is unpardonable in the dessert following an elegant entertainment, wise economy is surely commendable, and that moderation may well stand against wasteful profusion, but that superfluity is never justifiable.

An old custom, unwarrantable, however, by good taste, was the crude and excessive decoration of the refectory and of the table. At nearly all state dinners, even less than half a century ago, the table, from the beginning of the feast, was crowded with flour-paste or plaster models of monuments, or with sugar figures of rocks, plants, beasts, and men, besides lofty pagodas of nougat, pyramids of fruits,

and other contrivances that only served to obstruct the view of opposite guests and so interfere with the exchange of courtesies between friends. These objects are now to be seen chiefly in the show windows of bakers and confectioners. The simplest table decoration with leaves and flowers spread upon the white cloth suffice to effect a pleasing visual sensation. This happy innovation of the end of the nineteenth century is surely an excellent substitution for the elaborate, but unartistic, ornamentation previously in such great vogue. Electric illumination now renders unnecessary the use of those awkward candelabra which, like the *pièces-montées* of old, only encumber the table to no good purpose. An attempted revival of profuse floral decoration of the room and table occurred at a banquet spread in a public establishment a few years ago. It is not likely that the example will be followed, even by the *jeunesse dorée*, for in that class of the wealthy there are some individuals who believe that intellectual ornamentation is the richest that can grace convivial reunions.

In the modern dessert are included delicate sweet pastry, jams, jellies, ices, sweet wines, as well as cheeses, the soft kinds of which are often eaten with jams, or in the form of cakes that are reminiscent of the dainty Syracusan sweet cheese-cakes so often consumed and so highly prized in olden times especially during the Athenians' *epideipnon*, at which there was no lack of savory fruits and enticing roasted

chestnuts. Then too, among the many luxuries that entered into the last course of the Roman *cena lautissima* and rich *epulum*, nuts and figs were ever present—"Et nux ornabat mensam cum duplice ficu." In the middle ages the so-called four mendicants first appeared at the dessert and, in many countries, have continued to form the last part of this last service; and down to the present time the munching of a few nuts is regarded as an essential preliminary to the full enjoyment of a glass of old wine.

The feast could not be more fittingly crowned than by a tiny cup of swarthy Arabian nectar with its attendant thimbleful of ardent liquor slowly sipped to arouse the spirit of loquacity kept within bounds by the blissful inhalation of fragrant fumes of the nepenthic herb that has ever been the delight of our red brothers of the plains to whom we owe a debt of lasting gratitude for the wide diffusion of this wholesome virtue whose practice long since reached the distant Persians to whom is due the old proverb: "Coffee without tobacco is meat without salt."

II

ANNIVERSARY FEASTS

*"A perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."*

Modern associations of deipnophilists who love retrospection are wont to follow the ancient custom of celebrating the birth of their organisations by splendid refectories moistened with luscious wines, by orations, by song, by the recitation of poems, and by dissertations on gastronomy and allied subjects. On one of these occasions a member who had been requested to prepare an address in commemoration of the Club's earliest acts, read the following sketch with an epigraph borrowed from Saint Paul: "To the Greeks and to the Barbarians, to the wise and to the unwise I am a debtor."

Antiquarian researches into the alimentary history and periodical deipnophilic celebrations of the Chinese, Hindoos, Chaldeans, Arabians, Hebrews, Egyptians, Greeks, Romans, early Christians, and Mohammedans, have led to the inevitable conclusion that these very modern peoples and sects had learned, only by tradition, of the custom of anniversary celebrations among their remotest predecessors, and that the first feast in commemoration of a great event

was given by a father whose only son had been preserved from impending death. There is indubitable proof, he said, that the worthy sire of the lad who discovered the use of fire and invented cookery did, at the expiration of twelve moons, commemorate, by thanks-giving to the Great Spirit, by parley, by song, and by dance, the miraculous escape of his son and heir from incineration during the conflagration which had resulted from woody friction in the hands of this forward child of the soil, who involuntarily converted a fat ruminant beast into very palatable roast beef and thus unwittingly instituted the feast now known as a barbecue. On that anniversary day the fond parent did cause to be served at his bountiful board, for the delectation of his family and friends, the choicest viands, with parched chestnuts galore, such as truffled bustards, venison steaks with broiled mushrooms, all washed down by lashings of cocoanut milk then regarded as sufficient to appease man's longing for fluidity. . . .

Let us now ascend by easy gradations from the fanciful to the real, from the grotesque to the sublime. Our confraternity was organised to afford diversion to men whose labors are of such a nature as to permit little relaxation, but who can spare one evening each month to interchange ideas and further good-fellowship; excluding those individuals who can neither make nor take a joke, who fail to distinguish the ludicrous from the serious, the gay from the grave, the witty from the dull, the humorous from the prosy.

Our main objects have been and still are, the furtherance of hygienic gastronomy and of conviviality, and the cultivation of literary, scientific, and classical lore. Our members have been wont, in satiric spirit, to use long, composite, hybrid, and obsolete words for purposes of illustration. Some of their essays were intended to correct imperfections in the language of science, and to expose literary blunders and "scientific frauds"; always, however, with a suitable admixture of gravity, pleasantry, wit, and drollery. . . .

A distinguished explorer vouches for the seriousness of the Esquimaux; an eminent physiologist asserts that savages neither laugh nor weep; and an illustrious psychologist declares that, among civilised men, the lack of receptivity of pleasantry, the inability to give expression to jollity, and the incapacity of appreciating the comical side of a question constitute a real atavistic mental sluggishness intensified by disordered digestion. The following is a fair example. A young gentleman, with more scholarship than sense of humor, strolling with a friend, took *au grand sérieux* and denounced as inflated pedantry the drollery of his companion's characterisation of a certain beautiful woman in these terms, which he confessed were not original: "The atoms momentarily associated to compose this creature present a combination which is agreeable to the eye."

The lamented Joe, or some other Milleric moralist, has uttered the following profound apothegm:

"The gravest beast is an ass;
The gravest bird is an owl;
The gravest fish, an oyster;
The gravest man, a fool."

Wit has been defined as the vivacious utterance of congruous ideas so combined as to please and surprise. And also as "the keen perception and apt expression of those connections between ideas which awaken pleasure and especially amusement." Crabb regards wit in the light of a genus to which he accords three species, humor, satyre, and irony. Wit, he says, "like wisdom, according to its original, from *wissen*, to know, signifies knowledge, but it has so extended its meaning as to signify that faculty of the mind by which knowledge or truth is perceived, and in a more limited sense the faculty of discovering the agreements or disagreements of different ideas. Wit, in this latter sense, is properly a spontaneous faculty, and is, as it were, a natural gift. . . . Reflection and experience supply us with wisdom; study and labor supply us with learning; but wit seizes with an eagle eye that which escapes the notice of the deep thinker, and elicits truths which are in vain sought for with any severe effort." Humor, he further says, "is a species of wit which flows out of the humor of a person. Wit, as distinguished from humor, may consist of a single brilliant thought: but humor runs in a vein; it is not a striking, but an equable and pleasing flow of wit. . . . Humor may likewise display itself in actions as well as words, whereby it

is more strikingly distinguished from wit which displays itself only in the happy expression of happy thoughts.

Irony and sarcasm are scarcely tolerable among friends. "A true sarcasm," said Sydney Smith, "is like a sword-stick; it appears at first sight to be much more innocent than it really is, till, all of a sudden, there leaps something out of it—sharp and deadly, and incisive—which makes you tremble and recoil."

In the beginning of every new year it is profitable and pleasant to look backward and take account of the occurrences of the expired year in order to be guided in future plans of action. Such retrospection scarcely ever fails to be helpful in the realisation of the most exalted prospection. Annual inquiries into the proceedings of this confraternity, during and after its mensual *agapae*, have done much to increase its interest and will doubtless serve to perpetuate its usefulness. Its general character is unchanged; the reunions being still typified by a happy commixture of reason and pleasure and wisdom and mirth, by sweet discourses, and by the exquisite enjoyment of dainty aliments, fragrant beverages, and the nepenthic fumes of the sacred herb.

In our convivial reunions we have generally followed in spirit though not always in letter, the wise suggestions of the learned Varro who wrote so well on social assemblies and who said of the guests that they should

be at least of the number of the graces but never exceed that of the muses. . . . Although at our last reunion we did not exceed the prescribed nine, the brotherhood has often more than doubled that number without inconvenience, partly owing to the use of an ample refectory with vast round table and comfortable chairs in the most marked contrast to the fittings of the ancient triclinium. . . . The feast, said the astute Roman, will be perfect through the union of these four conditions: the guests rightly chosen; the place suitable; the time opportune; and the repast prepared with care. The diners, he further said, should be neither too loquacious nor dumb; eloquence belonging to the senate, and silence to the study; adding that conversations should not be on intricate questions but on entertaining subjects ennobling to the mind. He might also have said that the matter of after-dinner discourses should not be indifferent but always useful, agreeable, and delivered in simple, pleasing style.

It is delightful to think that mental and proper sensual cultivation, and moderation in the use of aliments have been, are, and are likely to be always the most prominent features in our mensual gatherings, and that in these we can never do better than to continue to follow the sapient dicta of Varro, and the admirable maxim of the later philosopher, who said:

“The mind shall banquet though the body pine:
Fat paunches have lean pates, and dainty bits
Make rich the ribs, but bankrupt quite the wits.”

In the spirit of these sage precepts, do each of you bring into play both cogitative and nutritive apparatus during our feasts designed as much for your intellectual as for your physical well being. Since, like the rest of mankind, you live to think and dine to live, do, for mental aliment, invoke the aid of the loving Mnemosyne and at least two of her fair daughters, besides the genii of science, art, letters, and numbers; for bodily sustenance, pay due devotion to bountiful Gasterea, the tenth muse; and for avoidance of Bacchic and other excesses, be obedient to the wise Hygeia. Your discourses, characterised as they have always been, by rigorous exactitude in expression and Attic elegance in diction, will ever be gustfully seasoned with the purest intellectual salt, and your sensual appetites will as surely be under the restraint of your determined volition.

III

DINING CLUBS

"Au premier âge . . .
L'homme eut pour lois ses grossiers appétits."

The first dining club was formed in Elysium, but, after the earth had cooled, was transferred to Mount Olympus where Castanopolis was built in the center of a vast forest of chestnut trees which Ceres caused to spring up and bear a great abundance of *marrons* already *glacés* for the special delectation of the Goddesses.

The Gods then granted to Grecian men, as a reward for their great piety, sufficient land to build the sacred city, and a charter for the club, with authorisation to establish a branch in the future city of Nea Castana to be erected on a distant continent to be discovered.

There have been so many simulations of the original Club and of its Nea Castana branch, that it is meet to inquire into their inception and purposes. Hence the following faint introductory tracery of their general characters, which leaves many lacunæ to be filled.

The earliest mimicry of the Elysian Club bears no definite date as to month of the year, day of the week, or hour of the day, but occurred some time before

noon tide, about one thousand eight hundred and ninety-seven centuries ago, when three anthropoid creatures assembled, for a picnic and cosy chatter, in the shade of a cocoanut grove, each provided with a sufficiency of bananas. While enjoying the luscious fruit they were startled by the dropping of a nut upon the trunk of a near-by fallen tree. Turning, to see what had happened, they found that the nut had rolled out of its fibrous envelope, and contrived to break it open, when they soon learned that it contained both meat and drink, and at once climbed the parent tree to gather the newly discovered aliment which did so much more for the happiness of simiankind than the subsequent discovery of hosts of double stars. After several gastronomic reunions, they increased their coterie by selecting, with special care and unanimous consent, six congenial new members, making the nine prescribed by their aping emules the Romans, and the club, thus enlarged, met daily for refection. Simian cocoanut clubs then increased and multiplied and are still flourishing in jungle and forest, although many of their proceedings are still inedited.

The second mimicry was by some distant relatives, in ascending scale, of the progeny of the first nine. These new comers were the *pithecanthropoi* who, having witnessed cocoanut feasts from a respectful distance, profited by the experience and added these and other nuts to their own daily rations, and established clubs of nine for the purpose of nut cracking

and for the cultivation of the expression of thought by gestures, from which was evolved the sign language of deaf mutes. They were the progenitors of the tribe of *casse-noisettes* so well pictured by the literary artist Honoré de Balzac.

The third mimicry arose many ages after the pithecanthropic era when a higher type of beings was evolved. The new race then strove to improve on the ways and the meager dietary of their seventh cousins the *pithecanthropoi*. Their first essays at talking were made during feeding time when they endeavored to give names to some of those edible substances which nourished and were pleasing to the taste, chiefly bananas, cocoanuts, mushrooms, small nuts, and a few of the sweet fruits. Very slow progress was made by them toward the acquirement of the difficult art of rightly naming things, and their descendants to the present time are by no means far advanced in the practice of this precious art. During the time devoted to refection and conversation, all nine were squatted on the ground in a circle in the center of which the food was placed; each helping himself, for they had no pampered servitors. Such was the beginning of the evolution of the round table whose knights afterward exceeded in number the original chimpanzic nine, and such was the beginning of the evolution of those after-dinner orations, puns, jests, and Milleric chestnuts with which even grave statesmen have endeavored to entertain good humored guests at modern banquets.

The fourth mimicry of the celestial club was by the discoverer of the properties of sour-juiced fruits. He was the chief of a powerful troglodytic clan, and the organiser of the first *Amlarasa** club where the dainties of each season were so greatly enjoyed. *Hors d'œuvres* of sour pickles of fruit, fish, and flesh ornamented his vast marble slabs and were thereon consumed with much relish as promoters of appetite and digestion. The parle during each meal was chiefly on the divers aliments served, and on the best way to render them pleasing to the taste. . . . The discovery of one of the sweetest condiments was made by a sporting member who had a slight misunderstanding with a four-footed creature in the neighborhood of a swarm of bees. The question of proprietorship of the hive was promptly and definitely settled by the aforesigned member, and bear-steak was served at the next day's refection, and honey-comb answered for the dessert.

Such were the four prehistoric mimicries of the Olympian dining club.

Nothing noteworthy was gathered respecting the early nomadic tribes of featherless bipeds who had no time or inclination for conviviality and good-fellowship. So the mimicries that followed the fourth are only traceable to the Babylonians, Medes, Persians, and Hindoos, all of whose clubs were but poor simulations of the celestial institution.

* The Sanskrit word for sour juice.

The *phiditia* of the Spartans bore no resemblance whatsoever to the feasts of the Olympic club. That stolid people had not the extreme felicity of knowing the tenth muse Gasterea, and cared not to observe the reverence paid to the other nine Goddesses by their simian ancestors, but were content to swill the nauseous black broth, devour boiled pork, and gulp the *epaicla* while talking politics and athletics. Even long afterward, when they became as luxurious as Spartans could be, they were never gourmets in spirit or action. The refined Athenians, however, were strict observers of the amenities of the refectory, for during the *deipnon*, which was furnished with daintily prepared aliments, they regaled their guests with vocal and instrumental music, and devoted a great part of the time to entertaining conversation and to the embellishment of their purest of tongues, particularly from the period of the honey-mouthed Pericles, and after Archestratus had so greatly helped in the improvement of their dietary, and shown them that the real pleasure of eating could only be enjoyed through the right exercise of their senses. At the Athenian dinner coteries, original poems were recited by rhapsodic members selected for the purpose; then roasted chestnuts galore were consumed while many of the old and new jests of the noted sixty of *Diomea* were enacted or told.

Although Cicero and a few congenial spirits were wont to meet socially in confraternity for refection and conversation, other Romans, who spent so much

time at the baths, had no clubs of nine except at their orgies in stuffy triclinia, and were devoid of the Athenian appreciation of roasted chestnuts, logomachies, clever jests, and good-fellowship. . . . The militant Cæsar, the gross feeder Brutus, the sour dyspeptic Cassius, the deboshed voluptuary Antony, the good-natured weak Lepidus, the sedentary, high-liver, gouty, Setine wine drinker Augustus, were all disqualified for true epicurism. Hence it is that deipnophilic clubs were not fashionable Roman institutions in their time. But Mæcenas, Horace, and his dearly beloved Virgil, had all the needed attributes and could have formed a splendid permanent coterie at the Sabine farm where its meetings would have been enlivened by the sweetest discourse and the richest poesy inspired by the mellow juice of Falernian grapes.

In his description of Trimalchio's feast, Petronius gave a not much overdrawn portraiture of Romans in their entertainments during the time of the brutal Nero and even later when excess, debauchery, and profligacy continued until the fall of the empire. . . .

The individuals of the succeeding nation though milder mannered than their truculent predecessors, do not appear to possess the sacred fire of true deipnophilists. . . . Polenta, spaghetti, and Parmesan cheese, apparently content their gustation; and their digestion is promoted by Chianti and other Tuscan wines which inspire song but do not seem to

foster that sort of post-prandium merriment such as the wines of Gallia induce among the natives of that happy land of the troubadours. A few examples of Gallic conviviality and good-fellowship may not be without interest.

While at the convent of Fontenay-le-comte, the facetious Chinonian François Rabelais formed a coterie of three for the secret study of the tongues of antiquity and of astronomy, besides fun and frolic; all of which got him and his fellows into no little trouble as attested by his biographer who, in speaking of the chief object of their reunions, said:

“Il s’était formé dans ce couvent un petit noyau d’érudits qui n’était pas sans importance. . . . Il se composait de Pierre Amy, de Rabelais, et d’un autre moine qu’on nommait Phinetos. Ils étudiaient passionnément l’antiquité grecque et latine. . . . Ils acquirent en outre des connaissances astronomiques.” . . .

They soon increased their coterie by the association of several notabilities of the town, amongst whom were the distinguished lawyer Jean Brisson, and the eminent Judge André Tiraqueau, and later, had, as a powerful adherent, the erudite hellenist Guillaume Budée. The great learning of the three friends together with their very frequent carousals, caused them to be expelled from the convent by the intolerant monks, so the master spirits of the enlarged coterie being scattered, the club went out of existence.

Another oinophilic coterie, but of much shorter life,

is worthy of special mention. It began and ended "on the occasion of a Duke of Clarence's visit to Milan to marry the daughter of Galeas II. . . . Thither came Froissart, Chaucer, and Petrarcha, by one of those chance dispositions of fortune which seem the result of a provident foresight, and the triple genius of French, English, and Italian literature had presided over their reunion. It was a literary congress of which the consequences are felt to the present day, in the common agreement of international feeling in the grand federal republic of letters." (Father Prout.) The three poets never met afterward. . . .

In those early times there were throughout France many little literary coteries where interesting questions were discussed, lively songs intoned, delicate aliments enjoyed, and much good wine imbibed. It was not, however, until the beginning of the eighteenth century that regular dining clubs were formed, in Paris, under the title of *Académies Chantantes*, wherein letters, vocal music, and wine were cultivated at monthly dinners. These academies generally held their sessions in the cellar of some inn, from which circumstance one of them adopted the simple title of *Caveau*. The members of the *Caveau* were men of the highest distinction, and represented the liberal professions. The founders added to the membership of this first *Caveau* such celebrities as Duclos the historian, Gentil-Bernard, Helvetius the philosopher, Boucher the painter, Rameau the musician, and Favart the dramatist. Among the occasional guests

were the learned philologist Fréret, and Maurepas, the clever writer of epigrammes and songs. This Club, formed in 1729 and closed in 1739, was afterward known as *l'Ancien Caveau*.

A second *Caveau* was instituted, in the year 1759, by the eminent literateur Marmontel, the statesman Boissy, and by Suard and Lanoue, who associated with them the younger Crébillon, Helvetius, Bernard, the renowned chansonnier Collé, and other celebrities. Some of their foreign guests were Sterne, Garrick, and Wilkes. This second *Caveau* came to an end in a few years.

The *Dîners du Vaudeville* were established in 1796. Among the members of that coterie were the most gifted men of the time. Records of their discourses and songs were carefully made and printed in nine small volumes. This club was reorganised under the chairmanship of the clever and witty Désaugiers and, in 1806, became the *Caveau Moderne*. Among its leading spirits were Armand Gouffé and the bibliophile Capelle who gathered all the monthly speeches and songs of the gay company which he published annually. The dinners were served in divers places, but chiefly at Baleine's celebrated restaurant, the *Rocher de Cancale*, noted for the excellence of its oysters. These mensual feasts of mind and body were delightfully conducted by the charming songster Désaugiers, aided by his coterie of friends and able men, not the least of whom was Grimod de la Reynière, author of the *Almanach des Gourmands*. It was there, in 1813,

that Béranger appeared first, as a guest of Désaugier, and sang several songs of his own composition, among them the *Roi d'Yvelot*, which created a profound sensation and was the nucleus of his great celebrity as chansonnier and poet. This *Caveau Moderne* ceased to exist in 1817, but its proceedings were afterward printed in eleven 18mo volumes.

Les Soupers de Momus was the next deipnophilic club and was really contemporaneous of the *Caveau* but lasted longer. The feasts were held at Beauvillier's, a famous restaurant of the time. There, also, many songs were sung and the orations were not few. The organisation ended in 1828, after a life of fifteen years and the publication of fifteen volumes of its proceedings.

Those clubs, although facetiously styled *Académies chantantes*, were truly important centers of high intellectuality, of letters, and of art. It is fortunate for the modern Athens that their spirit has not vanished, and that there are still many of the same sort in the capital and in the provinces; sometimes bearing quaint names. One of them, in the South, is called *La Tomate*. This cognomen suggests that the love-apple is much prized by the members, and that it is an *aliment obligé* at all their monthly gatherings.

Collegians in that part of France have long been wont to celebrate certain events by such banquets as their moderate means permit; the feasts being mostly of the mind, and their sallies and songs being inspired less by the beverages than by the seasoning of their

aliments which is effected through the free use of a sauce that consists chiefly of an oily emulsion of garlic known as *l'ayoli*, which would scarcely be flattering to the gustation of modern Anglo-Saxon epicures.

Mental diversion has ever been regarded as essential to the felicity of all kinds of human creatures, and to peace and good will. The wail of the Roman people in distress of body was not alone for bread; they wanted something more, hence the cry, *panem et circenses*. After some sad experiences the French realised that bread alone is sufficient for the body only, and that the mind of the plain people of great cities needs such aliments as are likely to divert and content it. Music was among the divers amusements suggested to effect these wise purposes, and several public spirited men were ready to carry out the design. The pioneer was Wilhelm, the life-long dear friend of Béranger. Then followed the gifted ballad writer Débraux, who sang his own songs in coteries styled *goguettes* held in the streets and in wine shops. Béranger, who had a very high appreciation of the young poet, said of him:

“Débraux, dix ans, régna sur la goguette,
Mit l'orgue en train et les choeurs des faubourgs,
En roulant, roi, de guinguette en guinguette,
Du pauvre peuple il chanta les amours.”

England also had and still has many deipnophilic clubs; the first being “La Court de Bone Compagnie,” which existed as early as the reign of Henry IV.

Among the most celebrated of later dining clubs were "The Brothers," succeeded by the noted Scribblerus Club of Swift, Pope, Arbuthnot, Bolingbroke, and other notabilities. In the following century there sprang up another admirable deipnophilists' coterie of eminent lettered men who met at Ambrose's tavern under the leadership of Professor Wilson, so well and so favorably known as Christopher North, who published its transactions, as everybody knows, under the title of *Noctes Ambrosianæ* in mimicry of the *Noctes Olympianæ*.

In speaking of dining clubs of Great Britain and Ireland, it would be unpardonable to omit mention of the never-to-be-forgotten carousal of the learned and saintly Father Andrew Prout with the sacred nine at his simple but so heartily hospitable board, and among these nine worthies, of the presence of the dear, good, jovial Sir Walter Scott, who contributed so much pleasing erudition mingled with such genuine humor, between the melodies intoned by, and the many discourses of the other clever and witty guests; all being the creation of Oliver Yorke's inventive and fertile mind. Nor should be forgotten those occasional convivial reunions of such eminent men of letters as Maginn, Frazer, Lockhart, Theodore Hook, Ainsworth, Thackeray, Southey, Mahoney, D'Orsay, and other bright lights of modern literature. The effulgence of those convocations was truly characteristic of the great lettered men of the first half of the nineteenth century, who displayed their wit to the best ad-

vantage at the festal board. A passing reference should also be made to Ferguson's comic portraiture of the Reverend Thomas Maguire the eloquent alumnus of Maynooth college, who is described as making a night of it at the Vatican while paying his respects to the Holy Father and discoursing learnedly on the ancient tongues, theology, metaphysics, logic, mathematics, gastronomy, milk posset, punch, and tobacco. The greatest satire since the appearance of the extraordinary production of the *Curé de Meudon*. . . .

In America, very many dining clubs have flourished during the nineteenth century under divers names. Their membership was almost invariably derived from men of letters, science and art. The earliest of these clubs consisted of historians, novelists, poets, artists, and physicians, who, once each month, dined, wined, chatted, and spent many joyful hours together. There are now several excellent gastronomic coteries in Nea Castana whose proceedings are similar to those of the original Olympian Club. The fraternity of each of these clubs will doubtless fill the many gaps, left wide open, relating to the existence and ceremonies of such clubs in the lands of caviare and vodka; of sourkraut, pumpernickel, and beer; of ducks, turnips, cabbage sprouts, and schnapps; of olla podrida, gazpacho, and val de peñas; of rice and sake; of beans and sam shoo; of couscous and palm spirit; besides many other terrestrial regions where may have flourished, or are still in existence,

any institutions bearing the slightest resemblance to the Olympic Club.

The study needed to prepare this sketch, of the history of ancient and modern dining clubs has led to a conclusion similar to that reached by the sages of the remotest antiquity and told in such simple yet very forcible style by the Ecclesiast: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

IV

TABLE JESTS

"Learn to laugh at things without offence to men."

This essay was read at the close of a dinner given by men of letters and science, and was suggested by Deipneus Deipnophilus that true lover of good cheer, generous wines, melodious music, pretty women, fragrant tobacco, old books, droll stories, and jolly fellows. The paper should bear the title notes on some mental vagaries and on chestnuts gathered from the most prolific trees in the blooming groves of Miller, Lemon, Fenn, Twain, Wheatley, and other notorious castaniculturists at home and abroad.

"To err is feminine,
To blunder masculine."

These notations are intended for the diversion of junior amateurs of *post-prandium* humorous stories. Experienced exegetists are agreed that there are no new stories, but infinite varieties and sub-varieties of these mental vagaries, many of which date from the earliest period of human conviviality. It is truly refreshing to hear an exegetical tyro gravely give out a Joe Miller as a new story which he had learned perhaps only the day before! . . . It was formerly

the custom in the wardroom of American warships for the officers to listen patiently to a new-comer's after-dinner story and then for the whole mess to applaud, by the clapping of hands, and by loud hear! hear! with interjections of J. M., to the confusion of the neophyte whose consequent rising anger filled him with a savage desire for revenge, which, however, would soon be calmed by the reflection that he could not very safely challenge all of his ten or twelve jeering fellow-officers. In despair of obtaining satisfaction and in fear of further ridicule he would, at length, consent to listen to one of his elder's statement to the effect that his story was very old, that it was not anecdotal, since it had long before appeared in print: that there were no new stories, and, moreover, it was the invariable rule of the mess that the narrator begin by giving the pedigree of his first jest. He would then see that the performance was only a part of his initiation to the ancient guild of story tellers, and gracefully accept the situation. . . .

A commonly told story is to the effect that an American gentleman, who bore a close resemblance to the reigning monarch, being on a mission to the French court, was asked by the King if his mother had ever been in France. No, replied the American, but my father has. This is a veritable Joe Miller; only the names and countries being changed. From what original did Joe Miller get No. 103 in the edition of 1739? It is supposed to have come from Francis Bacon, who gets it from X who learned it from XX

and so on to the first lost in memory's mists. This No. 103 of Joe Miller is as follows: "The Emperor Augustus being shown a young Grecian who very much resembled him, asked the young man if his mother had not been at Rome. No, answered the Grecian, but my father has." There is no end to such transformations which constitute the many varieties and even sub-varieties of tales from, and perhaps anterior to, the distant time of Aristodemus' catalogue of jests. . . .

Before going any farther, it may be proper to make mention of a suggestion toward tracing the origin of the popular slang term chestnut as applied to often repeated tales. The rising generation of exegetists knows little of the departed comic actor Joseph Miller, who was never known to be merry or to be in funds, and who could neither read nor write, but under whose name in 1739 John Mottley published *The Wits' Vade Mecum* to secure a small sum of money for the penniless Miller family bereft of its impecunious head. Since the *Wits' Vade Mecum* does not give the derivation of the expression *a chestnut* as applied to the repetition of an old tale, it was necessary to invoke the aid of an aged pandit who offered the following: "In the old Chestnut Street Theatre there were what are now called variety shows during which, night after night for months or even for years, the same stories were told so that they became familiar to every boy in the town. When, perchance, such a story was related by a guileless parent, the children,

in loud chorus, chanted—Chestnut Street story, *chestnut* story, and finally for brevity, CHESTNUT. This is likely to bring out some other form in which the idea of repetition of old tales may have been expressed many ages ago.

Here may be a proper place to insert the Columbian egg story, which was an old chestnut in the time of Columbus, and there is no proof whatever that he tried the experiment. Had he done so, it is likely that he would have succeeded in making the egg stand on end without cracking the shell, as he was alleged to have done. The original chestnut was related of Philippo Brunelleschi who lived more than fifty years before Columbus.* That architect had conceived the idea of a plan for raising the cupola of the church of Santa Maria del Fiori and had declined to make known publicly the details of this plan. Some of his Florentine friends jestingly urged him to divulge his secret while gaily chatting, toward the close of a feast at the service of salad and hard boiled eggs. To escape from the embarrassment thus caused, he took one of the eggs and asked his companions to do likewise and try to make them stand. They all failed, but he cracked slightly the shell and his egg stood. "Now," said he, "that I have shown you how, you will all be able to do as I have." Had he thought a little more at that time of the centre of

* See Tarducci's *Life of Columbus*.

In the capitol at Washington may be seen an "historical" painting intended to represent Columbus in the act of making an egg stand by force, and thus soiling the table linen!

gravity, he would surely have made the egg stand without cracking the shell, a thing which any light fingered person, or a child, can do, and which you will proceed to effect as others have done on many occasions.* . . .

A few exegetical maxims may here be permitted, as designed for the edification of junior members of the worshipful guild of post-prandium exegetists who should not lose sight of the following old saw:

“A raillerie sans offence,
Il faut esprit et science.”

This short adage tells more than is apparent at first sight. It is a protest against personalities and other improprieties in jests; it suggests that the truly witty and humorous should not contain anything offensive or shocking to the sensibilities of refined persons; and it implies intellect and learning hedged by a dignity which represses both triviality and coarseness. Some of the great wits of past times were among profound and reverend scholars who invariably regarded personalities, practical jokes, and unseemingly bantering as puerile and vulgar perversions of intellect, as contrary to legitimate wit and humor, and as neither instructive nor entertaining. . . .

“Immodest words admit of no defense,
For want of decency is want of sense.”

* A number of fresh, uncooked eggs were brought in and nearly all the diners were able to make the eggs stand without cracking the shells, and some of them were stood first on the large end and then on the small end.

1. A good story loses much by being too brief or unduly compressed, but, on the other hand, too great expansion, too much circumstance, particularly after the manner of Sancho Panza, makes it excessively tedious; therefore either extreme method should be avoided.
2. An excellent story has little if any effect when told in an indifferent manner, whilst a commonplace tale related with art and with suitable embellishments is almost always gleefully received.
3. The same story may be told in many varying ways and be thus repeated much to the diversion of the hearers; the expression, intonation, accentuation, gestures, all contributing to the happy climax.
4. A good old story, well told with humorous embellishments, may be called a *marron glacé*.
5. A variety of an old story, with alterations in time, place, names, and incidents, may properly be styled a *marron déguisé*.
6. An ordinary ancient story, not too hackneyed, is a plain chestnut, *chataigne*.
7. A poor old pointless story carelessly told is only a diminutive, wormy chincapin, dwarf chestnut, *chataigne naine véreuse*.
8. An ancient bull is a horse-chestnut, *marron d'Inde*.
9. The story teller should possess sufficient skill to avoid the use of any language likely to shock the auditory sense of the most refined persons. Coarse, lewd, and vulgar stories are never interesting or even amusing; therefore "*sint sales sine vilitate*."

10. It is almost needless to say that a story should always be pertinent to the occasion, illustrative of whatever proper subject may have been introduced, or suggested by a tale told by an immediate or perhaps a remote predecessor; otherwise, even if good, it is not likely to be effective.

**“Entre les verres et les pots
Ne se disent que bons propos.”**

11. Stories that are not aptly satirical, suggestive of human foibles, or parodical of current events, are scarcely worth telling in the company of cultured men.

12. A good narrator does not laugh when telling a tale.

13. All mental vagaries are not necessarily expressed in the form of stories, nor are all stories mental vagaries, but the vast majorities of *humorous* stories are true mental vagaries demanding a full play of wit, fancy, imagination, and invention, together with a keen perception of the ridiculous. Some mental vagaries are expressed in short jests, in puns and their allies, conundrums, in charades, in enigmas, etc. These jests are the least amusing, the most uninteresting, and the lowest forms of wit; often requiring for their perpetration a maximum of insipid verbiage with but very little intellectual exertion. Our Gallic cousins, perhaps too censoriously, qualify puns as:

**“Jeux de mots,
Jeux de sots.”** Plays upon words,
Games of dullards.

"Puns," says Sydney Smith, "are in very bad repute, and so they ought to be. The wit of language is so inferior to the wit of ideas* that it is very deservedly driven out of good company. Sometimes, indeed, a pun makes its appearance which seems for a moment to redeem its species; but we must not be deceived. . . . It is a radically bad race of wit." Of charades, he says, "if they are made at all, they should be made without benefit of clergy, the offender should be instantly hurried off to execution, and be cut off in the middle of his dullness without being allowed to explain to the executioner why his first is like his second, or what is the resemblance between his fourth and his ninth." . . . "Professed wits, though they are generally courted for the amusement they afford, are seldom respected for the qualities they possess."

A gentleman of leisure and good taste wishing to cure his heir apparent of the mental infirmity of punning, took an indirect, but quickly successful, way to accomplish his object. He refrained from quoting Sydney Smith on puns and charades, and, not until the cure was effected, did he read to him the following from the family's encyclopædia: "Pun, or punn, an expression where a word has at once different meanings. The practice of punning is the miserable refuge of those who wish to pass for wits, without having a grain of wit in their composition. James the First

* The French make a clear distinction between *jeu de mots* and *jeu d'esprit*; the first being equivalent to pun, quibble, quirk; the second implying wit of ideas.

of England delighted in punning; and the taste of the sovereign was studied by the courtiers, and even by the clergy. Hence the sermons of that age abound with this species of false wit. It continued to be more or less fashionable till the reign of Queen Anne, when Addison, Swift, Pope, and Arbuthnot, with other real wits of that classical age, united their efforts to banish punning from polite composition. It is still admitted sparingly in conversation; and no one will deny that a happy pun, when it comes unsought, contributes to excite mirth in a company. A professed punster, however, who is always pouring forth his senseless quibbles, as Sancho Panza poured forth his proverbs, is such an intolerable nuisance to society, that we do not wonder at Pope or Swift having written a pamphlet with the title of *God's revenge against punning.*"

The wise father said not a word against punning, but, one morning, at breakfast, began to make puns on the edibles, then on almost every phrase uttered; sending forth volley after volley of the most silly verbal plays, punning upon the very word pun, and ending with a history full of puns of many noted punsters whom he had known, much to the merriment of his punning son who responded in kind without detecting the vein of satire which now and then was manifested in the father's speech. At luncheon, the galling fire of puns was renewed, but, to the surprise of all present, the replies of the junior punster were few. At dinner, the punning contagion had affected every member of the large family and each poured out his

share of puns or conundrums, except the junior punster, who listened in silence. On the next day two new series of puns, together with a liberal allowance of conundrums, charades, and enigmas were served up at breakfast and luncheon, but when dinner was announced and the facetious exercises of the day were renewed, the culprit, having seen his folly through the mirror thus presented to his imagination, exclaimed, in contrite manner and pitiful accent, that he could no longer withstand the mental torture of the past two days, and that since he had been the one to introduce to the family circle this kind of stupid witticism, which had become so unendurable, he would solemnly promise to forswear pun-provoking, thyme-flavored meats,* and never again to perpetrate a pun or conundrum if they all would agree to stop punning. The order to cease firing was then given by the chief of the family, the cure being complete.

14. There was a species of witticism, for a long time in vogue among junior students, consisting in the substitution of words, sometimes of the same measure and sound as the original, often incongruous and having an entirely different significance, either in proverbs or other short adages, as, for instance, "a feast of reason and a flow of soul" is done into "a feed of bacon and a stew of sole." Balzac gives many examples of these kinds of mental frolics as uttered by Mistigris, the student nickname of Léon

* "The tufted basil, pun-provoking thyme."

—*The School Mistress. Shenstone.*

de Lora.* The epigraph to these notes is but a poor illustration of the kind of verbal substitution in question. . . .

The after-dinner humorous tale seems to be the outcome of a delightful reverie, a ramble, a gambol, a frolic of the narrator's mind; sharpening the hearer's wits, loosening his tongue, and soon impelling him to stand on his hinder limbs in the attitude of orator.

"A merrie laugh helpeth digestion."

Hence the introduction of those tales without which a banquet would be as tedious and uninteresting as a wineless refection of dyspeptics, for "from a dry meal there arise no jokes." . . . The importance of this salutary institution was realized in very early days and was often taken advantage of by statesmen who, during the conviviality and good-fellowship thus engendered were able to settle grave questions sometimes affecting the policy and interests of perhaps several nations. It was the custom among wealthy Greeks and Romans to have, during their banquets, not only vocal and instrumental music and dancing, but the relation of jests which, according to Athenæus, numbered not less than ten thousand. Jest books have since appeared in great profusion. The Joe Miller contribution amounted in 1739 to only two hundred and forty-three, and was increased in subsequent editions to fifteen hundred and forty-six jests, at least in an edition printed for Scott and Webster, London. . . .

* *Balzac, "Comédie Humaine."*

In a critical examination of human vagaries, the states of vagabondism of the mind called *mental* vagaries would naturally be placed in the ordinal line; the wanderer from the truth known as error would stand as a genus; inaccuracy as a species; and blunder and bull as sub-species.

Inaccuracy, this lack of mental care, of mental exactitude, although one of the characteristics of the uncultured, is not necessarily incompatible with fair general ability. When the incorrigibly inaccurate man happens to be in good company, he is soon detected by the general character of his speech, his defective early training being betrayed by many crudities which are intensified by his positive and illogical assertions and by inaccuracies and blunders which do not fail to render him ridiculous. He is sometimes allied to the japer-punster parasite who seeks to be the oracle of the refectory, who is a chronic trifler with words, who is familiar with all the town slangs and other trivialities which he flippantly uses on every occasion, who gabbles emptily and disjointedly, whose tales are of the maggotty chestnut kind, and whose witticisms are generally gross and always unseasonable.

Blunder, this offspring of a gross and often stupid confusion of thoughts, may be made by the lettered as well as by the unlettered. A blunder may also arise from the dread of blundering. An example or two may be given in illustration.

An unsophisticated lad about to be introduced to

a beautiful young lady was told—"do not say oleo-margarine, because, you know, her father has been in that business." The young man, though trying to bear in mind the injunction, became confused and blurted out—"I am charmed to make your acquaintance Miss Margarine."

A learned but timid man, unexpectedly called upon to make a speech, began with—Gentlemen and Ladies, when a friend opposite looked at him significantly and coughed. Thus apprised of his blunder, and though blushing deeply, he unconsciously turned it to good account by saying with increased emphasis—*Ladies* and gentlemen, *LADIES* and gentlemen, *LADIES*—when he broke down and took his seat amid great applause. . . .

The blunders in acts are too frequent to need illustrative examples. . . .

The bull, that gross form of mental vagary, says Sydney Smith, "is an apparent congruity and real incongruity of ideas suddenly discovered. . . . Bulls . . . are the very reverse of wit; for as wit discovers real relations that are not apparent, bulls admit apparent relations that are not real. The pleasure arising from wit proceeds from our surprise at suddenly discovering two things to be similar in which we suspected no similarity. The pleasure arising from bulls proceeds from our discovering two things to be dissimilar in which a resemblance might have been suspected. . . . The stronger the apparent connection, and the more complete the

real disconnection of the ideas, the greater the surprise and the better the bull. The less apparent, and the more complete the relations established by wit, the higher gratification does it afford." Other writers have defined the bull, but their definitions are substantially the same, though not so happily clad as the foregoing.

"A bull," says Coleridge, quoted by Wheatley, "consists in a mental juxtaposition of incongruous ideas with the sensation but without the sense of connection."

Wheatley, in endeavoring to trace the origin of the sub-species of error commonly called a bull, says: "Sir Thomas Trevor, a Baron of the Exchequer, 1625-49, when presiding at the Bury Assizes, had a cause before him about the wintering of cattle. He thought the charge immoderate and said, 'Why, friend, this is most unreasonable; I wonder thou art not ashamed, for I myself have known a beast wintered one whole summer for a noble. The man, at once, with ready wit, said, 'That was a *bull*, my lord.' Whereat the whole company was highly amused." Wheatley quotes this passage from *Thoms' Anecdotes and Traditions*, 1839.

Inaccuracy, blunder, and bull frequently spring from inadvertence, inattention, misapprehension, misconception, or misunderstanding, and lead to fallacy, mistake, misinterpretation, misstatement, or misprint, besides other misdoings; inaccuracy itself leading to blunder and to bull.

The subjects of legitimate humorous stories and of other jests are endless; embracing human frailties in general, besides vanity, pride, humility, virtues, vices, wisdom, wit, art, science, literature, chronology, history, politics; the past, present and future of man, his relations to organic entities, his occupations, thoughts and acts howsoever expressed, and too many other things to record.

Only a few examples need now be given of the mental vagaries which have served for *post-prandium* recreation from the many taken at random from the sources already indicated. They will suffice for the present purpose of illustrating those aberrations of the mind known as inaccuracy, blunder and bull. These examples are taken chiefly from supposed school-boy examinations. The answers only are here given with suitable headings.

BIBLICAL.

“Jonah was the father of Lot and had two wives. One was called Ishmale and the other Hager; he kept one at home, and he turned the other into the dessert, when she became a pillow of salt in the day time and a pillow of fire at night.”

“Elijah was a good man who went to heaven without dying, and threw his cloak for Queen Elizabeth to step over.”

CRITICO-BIBLIOGRAPHICAL.

“Some people say that the Homeric poems were

not written by Homer, but by another man of the same name."

BIOGRAPHICAL, HISTORICAL, CHRONICAL, AND GEOMETRICAL.

"George Washington was born in 1492. St. Bartholomew was massacred in 1492. The Brittains were Saxons who entered England in 1492 under Julius Caesar. The earth is 1492 miles in circumference."

FLUVIAL, GEOGRAPHICAL, POLITICAL, AND COMMERCIAL.

"The Nile is the only remarkable river in the world. It was discovered by Dr. Livingstone and rises in Mungo Park."

"Constantinople is on the Golden Horn, has a strong fortress, a University, and is the residence of Peter the Great. Its chief building is the sublime Port. Its principal product is Port wine."

MYTHICAL AND GASTRONOMICAL.

"The Gods live on nectarines and drink ammonia."

PSYCHICAL.

"Queen Mary was as wilful as a girl and as cruel as a woman. But what can you expect from anyone who has had five stepmothers!"

This answer was from a little half-orphan girl whose father was much addicted to remarriage.

MARTIAL.

"A fort is a place to put men in, and a fortress is a place to put women in."

"Two twentifications make a fortification."

"Gorilla warfare was where men rode on gorillas."

CLIMATICAL AND METEORICAL.

"Climate lasts all the time, and weather only a few days."

POLITICO-ECONOMICAL.

"The imports of a country are the things that are paid for, the exports are the things that are not."

ETYMONICAL.

"Restaurant is a word of Latin derivation, from *res*, a thing, and *taurus*, a bull; therefore it is a bully thing."

"The District of Columbia got its name on account of the great swarms of wild pigeons in that part of the country; *columba* being the Latin for dove."

LINGUISTICAL AND RHETORICAL.

"Sanscrit is not so much used as it used to be, as it went out of use 1500 B. C."

TAURICAL.

Inscription on the obelisk near Fort William, in the Scottish Highlands:

"Had you seen these roads before they were made,
You would hold up your hands and bless General Wade."

Bulletins of the last illness of Clement XIV:

1. "His Holiness is very ill."
2. "His Infallibility is delirious."

Health proposed by a colored citizen: "De Gober-nor ob our State! He come in wid much opposition; he go out wid none at all."

"A man was run over by a passenger train and killed; he was injured in a similar manner a year ago."

"Mike went to see a friend who gave him nothing to drink but cigars."

V

TABLE SUPERSTITIONS

"Ignorance is the parent of credulity."

No true castanophilist will be likely to traverse this apothegmatic horse chestnut if, for a moment, he thinks of the many queer notions that inspire awe or fear among over-credulous persons. The suggestion to write this brief sketch, made by one who contributed much to the beatitude of his fellows, could not have been more opportune for the discussion, at the table, of such a subject is certain to evoke from the diners many diverting sallies on credulity in general and all manner of superstitions in particular.

Since the definition of terms is always expected by thinkers and inquirers, an endeavor will be made to give the logophilists' definitions of superstition before undertaking an examination of special delusions.

Although man has been superstitious from the beginning, the word superstition is said to be comparatively modern, though Latin—*supersticio*, from *superstare*—and first applied to irrational religious beliefs resting on supposed supernatural intervention, and afterward employed to signify awe, amazement, wonder, fear of something not likely to happen. An eminent author defines it as literally a survival of sav-

age or barbarous beliefs generally outgrown. That same writer regards it as "modern and entirely foreign to Roman thought," despite the fact that the polytheistic Romans stood in great awe and fear of their unreal gods, and were credulous in the extreme concerning prodigies, such as the rising and walking of the dead in the night time, the appearance of ghosts, signs in the skies, good or bad omens from the flight of birds or from the condition of the entrails of sacrificed animals, etc., etc. Surely Roman thought was full of general and special irrational beliefs, including table superstitions, among which was their attribution to the hare the virtues of the fountain of youth, and their belief that he who had eaten hare for seven consecutive days was thereby embellished and as it were rejuvenated. Imbued with this notion Alexander Severus was wont to eat hare at every meal.

Supersticio was used to signify amazement, awe, wonder, dread, fear of the gods, etc., by Cicero, Quintillius, Seneca, and other Latin writers.

"Omnium pestium pestilentissima est supersticio."
"Nulla scabies scabiosior superstitione."

In his "Characters," the Grecian philosopher Theophrastes used the word *deisidaimonia* to designate superstition which he defined as fear of demons; and for the adjective superstitious, used *deisidaimon*, and told of the many irrational beliefs and acts of the superstitious man.

The highly religious Greeks, who lived in the awe

and fear of their many gods, were imbued with countless superstitions as evinced by their absolute credulity in the predictions of the several oracles which, even in affairs of the State, they habitually consulted; founded as they were on imposture. From the earliest period of Grecian civilization every imaginable form of superstition existed in all classes of society from the humblest to the greatest, and included divination by means of air, water, earth, and fire, and by an immensity of objects derived from the mineral, vegetable, and animal kingdoms. The Iliad and Odyssey abound with records of superstitious notions and odd interpretations of strange occurrences or even of natural phenomena. For instance the belief that sudden death, among males, was owing to invisible wounds inflicted by arrows discharged by Apollo, and among females by the arrows of Diana.

“Apollo comes, and Cynthia comes along
They bend their silver bows with tender skill,
And, void of pain, the silent arrows kill.”

The *iatroi* who flourished prior to the Homeric age were all soothsayers; one of them, Melampus, is said to have accomplished marvels by means of incantations and to have left a large progeny of conjurors to prey upon the people's blind credulity. In olden times witchcraft, necromancy, divination, and all sorts of superstitions were so common that they were forbidden and punished as told in Exodus where appears the command: “Thou shalt not suffer a

witch to live," and that command has been obeyed to the letter, even in modern times, both in Europe and in free America! All of these evil practises were condemned and forbidden in Deuteronomy, Micha, Malachi, Kings, and Samuel, notwithstanding which Saul, in distress of mind, went disguised at night to consult the witch of Endor. Saint Paul lectured the Athenians on their many superstitions.

In France, superstitions found their cleverest satirist in François Rabelais whose great romance teems with the quaintly irrational beliefs of the people of his time.

In England none more ably than Shakspeare exposed the fatuity of the superstitious. Alchemists, astrologers, and conjurers then abounded in the isles as well as on the European continent; largely disseminating their pernicious imposture among people ever ready to give it credence.

Besides classic literature and the effusions of great poets, folk-lore and a glance at other sources of the history of human foibles and eccentricities, show that strange beliefs have always been rife in every nation, ancient and modern, savage and civilised, as well as in hosts of individuals, uncultured and cultured, who all have entertained irrational awe or fears of spectres, vampires, ghouls, sorcerers, the evil eye, peries, jinns, sprites, fairies, elves, trolls, kobolds, mixes, poukes, brownies, leprechauns, urisks, etc., etc. These beliefs are so often recounted at meal time, when the incident leisure leads to conversation on many different

subjects, that vast numbers of them may well be placed in the category of table superstitions.

The occurrence of thirteen persons seated at a table to eat has long been regarded as an ill omen. When the superstition arose, is unknown, but it has been suggested as barely possible that some personage in authority having had "bad luck" in odd numbers, particularly when the number three occurred, as in 13, 23, 33, 43, etc., or for other reasons, started the notion that thirteen persons should never sit at any table without incurring heavenly displeasure and so coming to grief. However, the general belief is that the superstition is founded on the part of the Gospel of Matthew describing the "last supper" at which thirteen were seated. From that time the presence of thirteen diners has been supposed to portend the death of one of the company within a twelvemonth. This belief is now entertained even by men of culture and distinction. It is related that, at a dinner of the Royal Society Club, London, "one of the Philosophers entering the Mitre Tavern, and finding twelve others about to discuss the fare, retreated and dined by himself in another apartment in order to avert the prognostic," notwithstanding the fact that the superstition had been so generally derided privately and publicly and that already there were so-called "Thirteen Clubs" designed to satirise this singularly absurd creed. These "Thirteen Clubs," many of which are still flourishing in civilised countries, make it a rule to dine always on the thirteenth day of the month.

The first four verses in Béranger's song "Treize à Table," fairly exemplify the serious view taken of the portent of thirteen at the table, and of the accidental spilling of salt. The good old *chansonier's* effusion was with intent to disabuse the people whom he so much loved, and this he did in no little measure through the charming simplicity of his delectable poesy.

"Dieu! mes amis, nous sommes treize à table,
Et devant moi le sel est répandu.
Nombre fatal! présage épouvantable!
La mort accourt; je frisonne éperdu."

The spilling of salt at the table is still regarded by many as a fearful presage, and is worthy of attention. But perhaps a few words relating to salt in general may suggest the citation of interesting examples, some of them doubtless similar to the metamorphosis of Lot's wife and possibly divers others of the same sort.

When Hebrew warriors destroyed a town, they spread salt on its site, believing that thereby the soil would be rendered forever sterile; the adjective salty in Hebraic language being synonymous with barrenness. The Egyptians and Romans entertained this belief and acted in accordance therewith. But it is said that by the salt spread upon lands to destroy their fertility was sometimes meant asphalt. Among some eastern nations salt, to this day, is the recognised emblem of friendship. To eat salt with an Arab was and is regarded as the most sacred tie

of amity and hospitality. So much importance was attached to this that the mere touch of a man's salt in his home is sufficient to be friendly and afford him protection. An Arab thief, on entering a house, in the dead of night, and stumbling upon a lump of salt abstained from committing the intended robbery and retired.

Anciently no sacrifice was thought to propitiate the gods unless an abundance of salt were used, as the most pleasing offering to these gods.

In the early centuries of the Christian era the salt, in a large receiver, was always placed in the center of the table. Later it took a new position near the head of the table; the chief of the family having the place of honor, "above the salt."

In modern times, for the benefit of those who believed in the ill omen of salt spilling at the table, many salt-cellars were given such form as to guard against their upsetting.

Before the closure of these desultory remarks, a few additional examples of table superstition may not be inappropriate.

An old French officer who firmly believed that the flesh of pigeons possessed a consoling virtue, said that whenever he had lost a friend or relative he would order his cook to serve roasted pigeons for dinner, and also said that after having eaten two pigeons he was always less sorrowful.

In French communities, no small boys can be induced to eat of the excellent salad of dandelion or

even to touch the plant, so fearful are they of the nightly consequence. From this superstition, the vulgar name given to the herb is *pissenlit*.

Superstitious persons regard as bad omens: the accidental crossing of a knife and fork on the table-cloth; the breaking of a drinking vessel at table; the spilling of wine as foreboding the shedding of blood; and, in Spanish America, the transverse cutting of a banana, because on the surface of the clean cut the dark seeds are noticed to be so disposed as to take a crucial form, portending despair and death. The accidental dropping on the floor of a piece of bread is a sad omen to be mitigated only by its immediate recovery; but he who voluntarily casts away the smallest bit of bread is certain to come to want and misery. It is an ill omen to drink water to a friend's health.

VI

FASTING AND FRUGALITY; LUXURY AND EXCESS

*"Le laitage, le miel et les fruits de la terre
Furent longtemps des Grecs l'aliment ordinaire."*

In its relation to frugality and to excess, man's diet has long been an interesting question for discussion among lovers of good cheer. His tendency to pass from the one extreme of merely tasting only dainties to the other extreme of feeding inordinately, is surely noteworthy. In the one case he gratifies gustation without regard to the nutritive properties or to the wholesomeness of edibles; in the other he brutally strives to appease a morbid craving for quantity. The first is a pampered gastrolater, the second a beastly glutton, whilst the true gourmet is he who combines exquisite daintiness with sound judgment in the selection of such wholesome aliments as are pleasing to the senses and nourishing to the body when consumed in moderation.

The subject of fasting and frugality; luxury and excess, is well worthy of examination at any time but more particularly in the lenten season. It embraces not only religious and moral, but hygienic, social, and economic questions which merit the most serious consideration, since they so deeply concern the individual, the family, the community and the nation.

The evolution of the institution of fasting began with aboriginal man who had to fast when he could obtain no food. This transient famine, in all likelihood, often depending on accident, could not be forestalled by him, so that he was probably obliged to labor assiduously to increase the intervals of his involuntary abstinence which too often must have lasted many days. When, however, he did secure a supply of edible material he fed to repletion and, gorged like the long-fasting python, fell into a state of coma which lasted until digestion was far advanced. Down to very recent times, such was the life of the North American Indian.

This kind of involuntary abstinence is too common in our days, and its occurrence is ill provided against, even by civilised nations, despite the precedent of Joseph's wise economy in the years of plenty to supply all wants during the years of scarcity. Witness the famines of the nineteenth century in the Orient and in Europe.

Some of the flesh-eating Tartar soldiery were known to fast during three days' fighting and, after victory, to gorge themselves for three consecutive days. The Chinese pariahs, unable to purchase flesh-meat, for ages have lived on the most meagre diet, fish being to them a great luxury.

But, without scarcity, voluntary fasting, or at least great frugality, has been observed by some nations, notably those Hindoos whose religious creed forbids the use of flesh-meat, and yet they have always

thriven on a spare vegetable diet. The early Spartans are said to have kept certain days of abstinence; and also the Athenians who, on the eve of some festivals, fed exclusively on figs and honey. According to Stefano Morcelli, Numa fitted himself, by fasting, for an interview with the mysterious inmate of Egeria's grotto. The Romans observed with great strictness a special fast before the beginning of the quinquennial festivities in honor of Ceres.

Among the many men of great eminence who lived frugally, sparingly (*oligositoi*), the following are mentioned by historians and by writers on diet and longevity, namely: Pythagoras, who often contented himself with a simple meal of honey; Epictetus, Democritus, Aristides, Epaminondas, Phocion, Phormio, and Manius Curius, the general who lived on turnips all his life; and who, when the Sabines sent him a large sum of gold pieces, said that he had no need of wealth while he lived on such food; lastly, Cornaro, the Venetian, who led an exemplarily abstemious life to the great age of one hundred and twenty years.

Hygienists have long regarded abstention from flesh-meat for two or three days in the week during the spring season as conducive to bodily health, and hailed its practice as one of the wisest of the measures imposed as religious duties in many countries. It is almost needless to say that it is exacted chiefly by the Roman, Greek, Lutheran, and Episcopalian churches, and that this lenten abstinence is in commemoration

of Christ's forty days' fast. Although, in the second century, Tertullian had already written his *Tractatus de Jejuniis*, the institution of the lenten fast did not occur until the year 325 when it was proclaimed by the first general council at Nice in Bithynia, and ratified in 364 at Laodicea. The Roman church now varies the lenten regulations in different countries and climates, and in accordance with the condition and occupations of the laity. In the south of Europe these regulations are very strict regarding abstention from butchers' meats; not so in some northerly latitudes where such meats are allowed on at least four days in the week, and fish on other days but none on meat days.

Before dismissing the subject of lenten abstinence, brief mention may be made of a custom which once caused a little tempest in the chocolate pot. The lady parishioners of certain Mexican places of worship were so fond of their morning cup of chocolate that they had formed the habit of taking this broth in church at early mass even during lent. This came to be regarded as a breach of the lenten regulations by the parish priests whose protests, however, were not heeded and who appealed to the higher clergy. After hearing the cause, the Bishops decided in favor of the ladies and, in justification of their decision, quoted the aphorism of Father Escobar: "*Liquidum non frangit jejunium.*" Long afterward, this aphorism was done into polite Keltic by the chronicler of Father Tom's acts: "There is no fast on the dhrink;"

and his "Riv'rence" gave ample evidence, on that memorable night at the Vatican, of his firm belief that there is no fast on "tobaccay" either, by coaxing his Holiness to "take a blast ov the pipe." But Father Escobar's aphorism had a precedent very long before his time for, the founder of one of the heretical sects of Islam that arose soon after Mohammed's death, instituted a new fast which was not broken by liquids and therefore more liberal than the fast of the month Ramadan; lashings of wine being allowed, but absolute silence enjoined, as an essential part of the fast, probably to prevent gossip or contention so likely to arise from too free vinous imbibition.

Although the effects of frugality and moderation, luxury and excess have been contrasted so often in works on human dietary, it may not be inopportune at this time to set forth in brief the benefits of the first and the evils of the second category for the consideration of lovers of good cheer, particularly those belonging to the wealthy.

When primitive man, dwelling in the open air, felt the need of raiment, he clothed his body with the skins of such creatures as he was able to overcome; but the civilised man, sheltered in his palace, used the pelts gathered by his serfs only as ornaments to his rich robes. To appease hunger, the ancient denizen of the forest, in imitation of certain wild beasts, plucked from the ground, the bush, or the tree and ate of, and was refreshed by, such objects as seemed to be relished by his four-footed fellows. He was

therefore frugal in the strict sense of the word—he was a fruit eater. That fire burned flesh was undoubtedly discovered by a wild man who, however, knew not that it could be so regulated as to render certain foods more palatable; the institution of cookery having been reserved for his descendants in knowledge.

As man reached a higher intellectual state, he gradually became acquainted with the principles of alimentation and to be appreciative of good cheer which he too often abused by over-indulgence of his appetite. The more thoughtful man then began to realise that there are times for frugal living and even abstinence, and that moderation in all things is always becoming, while excess is hurtful to body and mind. He saw that men who lived rationally, moderately, soberly, were the happiest, had the greatest enjoyment in life, retained the fullest bodily and mental vigor, and lived the longest. He saw how often the pampered heir—with more sensual than mental resources, more wealth than discretion, more flatterers than real friends—satiated with luxurious aliments and unwholesome beverages, was obliged to resort to injurious artificial means to promote his labored digestion and jaded appetite which had long ceased to be excited by those dainties the culinary artist knows so well how to prepare. He saw that this life of luxurious self-indulgence gave no real pleasure to the decayed, weary, modern Sybarite, whom early excesses had rendered prematurely old.

and infirm and who apparently was not destined to pass the prime of life; and he saw how many of his other wealthy contemporaries had come to grief, like King Solomon, from unbounded luxury and unrestrained excesses!

Indolence, self-indulgence, luxury and excess are too often the results of quickly acquired great gains, as exemplified by the case of the Romans, the ill-gotten wealth of some of whom was counted by hundreds of millions which they squandered in debauchery; spending as many as five millions annually, a supper costing the equivalent of four hundred thousand of our dollars, and in one instance paying the same sum for a single dish. Robbery by the great, bribery, corruption, and dissipations of many kinds prevailed among them until their fatal fall. Our own people now threatened with the awful fate of those dissolute successors of a once happy nation, will surely come to grief unless those chiefs of families who expect to bequeath to their sons such wealth as is more than sufficient to maintain them in affluence, exact from these presumptive heirs the adoption of some rational occupation which, besides the good it must accomplish by example, will give them so much satisfaction and such genuine, lasting pleasure as compared to the momentary gratification of frivolous whims for those idle pastimes whose emptiness is so soon realised. Wise parents surely will not be unmindful of the ill effects of spurious amusements and lack of employment upon morals, refinement, domes-

tic relations, social obligations, happiness, ultimate pecuniary resources, and length of life. Thoughtful fathers cannot be too prompt in taking heed of the tocsin that everywhere is so loudly and constantly sounding to warn all men of the dangers likely to arise from the actual rapid accumulation of wealth which so seriously threaten America with the great evils that befell Rome of whose downfall luxury and excess were among the chief causes, just as the very sudden enrichment of Spain with its consequent profligacy, in the sixteenth century, was so much of a detriment to the individual and the nation. It is said that the early settlers, in Spanish America, who gathered more gold than they had ever dreamed of, soon returned to the mother country to spend it so lavishly and recklessly as to reduce many of them to want; and that afterward new comers made money more slowly, often in the humblest stations. Profiting by the sad experiences of their rash predecessors, these new immigrants thrrove by hard work and penury, but their hoarded *pesetas* were destined to be frittered away by idle sons who left the grandsons in utter poverty. Hence the old saw:

"Padre bodeguero,
Hijo caballero,
Nieto pordiosero."

Father publican,
Son gentleman,
Grandson mendicant!

How often it has occurred that the lives of rich heirs who shunned serious occupation while they made the broadest and deepest inroads on wealth attained

at the cost of the most arduous labor, untiring industry, great economy, and long self-denial, have ended in bankruptcy and beggary! Thoughtless gilded youths have never lacked false friends to lead them to extravagance and debauchery and then desert them as they became insolvent. When, more than three hundred years ago, the greatest of dramatists gave his version of that Timon who had come to grief by hearkening to his flatterers and disregarding the warnings of a truth-teller, he drew a prodigious pen-picture that may well answer for that of the profligate of our days whose chief purpose is to vie with other spendthrifts in the lavishness of entertainment of "friends" who will abandon him when his exchequer is exhausted; then, having no remunerative occupation, he will not retire to a cave and die in the wilderness as did his ancient prototype, but will inevitably become a tramping vagabond doomed to end his days in the poor-house.

Should luxury, effeminacy, and dissoluteness ever unfortunately prevail in America, it is more than likely that the generation of profligates of such an evil day would be in quite as bad a moral condition as the ancient Sybarites, but no Delphian oracle would need to be consulted to determine the fate of such neo-Sybarites if, like their exemplars of old, they should disregard all warnings.

" You shall be happy, Sybarite—very happy,
And all your time in entertainments pass,
While you continue to th' immortal gods

The worship due: but when you come, at length,
To honor mortal man beyond the gods,
Then foreign war and intestine sedition
Shall come upon you, and shall crush your city."

Idleness, that first link in the evolutionary chain of vice, that forerunner of prodigality and profligacy is certain to be the primary factor in the ultimate degradation of the individual and the state unless the fatal link is promptly shivered; and this first link can be destroyed only when chiefs of families become fully impressed with the idea that no human being is in a proper moral, physical, and social condition unless he rightly occupy his mind and body for the good of his fellow beings. Many young men can be redeemed from idleness by being led into pursuits which quickly yield substantial and pleasing results. Fortunately men who live on their wealth are not all given to idleness and many of them even decry it and show consistency by passing much of their time in occupations that prove recreative to themselves, of great aid in the furtherance of the noble objects of benevolent organizations, or of much practical utility to the people or to the world of science. Whenever these patient laborers take the opportunity to encourage their friends in awakening the dormant power for beneficence, for the improvement of the moral and physical condition of the people, and for the acquirement and dissemination of useful knowledge, all the institutions of great cities throw open their doors to the new converts; showing them how much good they

may accomplish during a few hours of each day. The wealthy heirs of this twentieth century can derive real pleasure and happiness, can enjoy sound mental and physical health, and can save the nation from ruin only by devotion to pursuits of practical utility than which there is no better way to prevent profligacy. In that case the pitiable lament of "killing time" would no longer be heard; there would be no dyspeptic idler for a modern Abernethy to advise living on a shilling a day and earning it by hard work; and there would be no danger of reversion to the age when man had for all laws his gross desires.

It is fervently hoped that the great and increasing wealth of very many individuals will never give rise to an unoccupied class of men, in view of the glaring fact that this wealth is such a serious menace to the rising generation. A "leisure class" in our cherished country would be a monstrosity, entirely at variance with the American spirit, constituting an intolerable plutocracy which would inevitably end in internecine dissension and so rend the very fabric of this great republic.

VII

GLUTTONY

“Swinish gluttony
Ne'er looks to heaven amidst his gorgeous feast,
But with besotted base ingratitude
Crams, and blasphemes his feeder.”

The virtues of frugality and fasting having been duly commended in the preceding essay, it is meet that the enormities of the opposed vices of voracity and ebriety receive their merited censure.

The peremptory demand that writers define their terms, renders it necessary to begin this dissertation with a concise statement of the derivation and definition of some of the expressions therein used. Hence the nature of the next paragraph.

The word gluttony (the sin)—from glutton (the sinner) which, in old French and middle English was *gloton*, *gluton*, *glotoun*, and in modern Spanish *gloton*—is derived from the Latin infinitive *glutire* to glut, to swallow greedily, to gulp, to gorge, to devour, and signifies the habit of eating voraciously and excessively as expressed by the Greek term *polyphagia*. Certain French authors make unwarrantable and purely arbitrary distinctions between *gourmandise*, *goinfrerie*, *gulosité*, and *glotonnerie*. The *gourmand*, i. e. the *gastronome*, they say, loves good cheer and

eats with judgment. The *goinfre* is endowed with a brutal appetite and gorges himself without distinction in edibles. The *goulu* eats with avidity; gulping his food. The *glouton* devours noisily and greedily all aliments within his reach. Other French writers, adopting the definition of the older editions of the Academy's dictionary, make no such distinctions and regard *gourmandise* as synonymous with *gloutonnerie*. The *gourmand*, said Hoffman, is the *helluo*, the *gurges* of Cicero, the *gulae deditus* of Terence, the *vorax* of Ovid. In good modern French the word *gourmet* is used, instead of *gourmand*, to signify a prudent eater, skilled in the art of dining, who knows well the qualities of his aliments, whilst the *friend* is a true lover of dainty morsels, particularly sweets. *Gourmet* was originally applied to the *connoisseur* in wines, and to the professional wine taster. In English, gluttony is the synonym of gormandism, greediness, edacity, crapulence, gulosity, and voracity styled *limosis avens* by Dr. Good. The glutton gorges, gluts himself voraciously with food as well as with drink.* . . .

The carnivorous beast commonly known as the wolverine was named glutton on account of its voracity. The wolves, foxes, and dogs are gluttonous, greedy food bolters; not so the cat tribes who eat more deliberately. Of the omnivora, the gulous hog is one of the highest types of greedy feeders. But the herbivora are the slowest eaters, because of

* Rabelais uses the word *machefains* (*mache join*, hay chewing) to designate those who have an insatiable appetite, i. e., gluttons.

the necessity of thorough mastication and insalivation. Among reptiles, the voracious boa-constrictor is the colossal glutton. Skeat traces the word voracity through the Latin *voraci* the crude form of *vorax*, from *vor-are*, to devour, thence *vorus* which stands for *guorus*, from an older form *garus*, as shown by the allied Sanskrit *gara*, devouring, as in *aja-gara*, a boa-constrictor, literally goat devouring, from *aja*, a goat, and *gri*, to devour. Of insects, those incessant feeders, the larvæ of butterflies typify gluttony in the highest degree. The sea anemones may be placed in the category of gluttons. The insectivorous plants are likewise gluttons. The microscopic rotifera, that so constantly gorge themselves with diatomæ and other minute edible things, are good illustrations of gluttony among animalcules. And those masters of the world, the bacteria, prey ravenously and often fatally upon all forms of life. So glutinous men may properly be likened to any of the creatures noted for voracity. . . .

The words glutton and gluttony are often used metaphorically to express the idea of excessive mental and physical exertion, and are applied to some of the acts of diligent students, of certain men of business, or of greedy corporations. The elder Pliny was called a literary glutton because he mentally devoured all accessible writings. Even such a strained metaphor as "orgies of labor" is used, in a recent work of fiction, to convey the idea of over-indulgence in mental and physical work, and "mental debauchery" is not un-

commonly used. "Orgies of horror" is also used in another work of fiction. Glut is employed metaphorically in "The Tempest," 1, 1:

"He'll be hanged yet,
Though every drop of water swear against it
And gape at widest to glut him."

The present participle gluttoning appears in the seventy-fifth sonnet:

"Thus do I pine and surfeit day by day,
Or gluttoning on all, or all away."

The gluttonous human animal differs from his cousins the carnivora and omnivora in the particular that the appetite, the manner of feeding of these is natural, whilst his is unnatural and often morbid. The aphorism to the effect that beasts feed, men eat, but only men of genius know how to eat, is very pertinent to this subject. The genuine gastronome eats in moderation with elegance, daintiness, discernment, and with good judgment as to the quality of his aliments. Some men are large eaters without being gluttons. But the human glutton is generally a gross feeder to whom quantity is essential and quality secondary, and who gorges himself with avidity and fierceness. His eyes glare, his countenance is flushed, his facial veins are turgid, and his teeth clatter. His whole frame is in motion, he feeds, as it were, with his eyes, ears, nose, jaws, and hands; grunting swin-

ishly and stamping his feet. He is a true type of the *vorax*. There are, however, exceptional gluttons who are careful in the choice of their food and drink, but they all come to grief and die either from surfeit or from the remote effects of their excesses.

Among the illustrious and eminent men who have succumbed suddenly from over-indulgence in food and drink may be mentioned Alexander the Great who died from the effects of a prolonged debauch; the Emperor Septimus Severus who died from acute indigestion and vinous excess; and, in modern times, the Duc d'Escarls who died within twelve hours after eating too freely of the famous dish of "*truffes à la purée d'ortolans*" invented by Louis XVIII. Many other cases might be cited in which gluttony and alcoholism had caused sudden death, and many more in which the remote effects of voracity and of habitual drunkenness were equally fatal. . . .

The glutton's picture was drawn with wondrous exactitude by the great artist, in the case of Sir John Falstaff whose career was traced from the lean youth, the middle-aged big-bellied gormandiser, to his later years, his decline and his death. And disgusting intemperance, with all its horrors, was painted with equal skill in the persons of Stephano and the monster Caliban, in *The Tempest*; Sir John and Bardolph, in *The Merry Wives of Windsor*; Bernadine the drunken prisoner, in *Measure for Measure*; Borachio, in *Much Ado about Nothing*; Christopher Sly, in the *Induction to The Taming of the Shrew*; Sir Toby

Belch, in *The Twelfth Night*; Michael Cassio, in *Othello*, etc., etc. . . .

Voracity does not always lead to Falstaffian corpulence, and many cases are cited of emaciated gluttons; notably one of a soldier whose feats of gulosity are recorded by Doctor John Mason Good. That man not only devoured his own allotment of food but the filthy refuse of his mates' rations and, when promoted from the ranks, was better able to indulge his insatiable canine appetite. Accused of eating up a child, he vanished, and some time thereafter died in a state of marasmus. Grimod de la Reynière mentioned the case of a lean glutton who had frequently made the bet that, at one meal, he would eat four hundred and thirty-two small pasties, and said that the man had always won the wager. A distinguished statesman, very lean and lank, was, for many years, in the habit of eating rapidly and steadily for twenty minutes and of gulping a full bottle of champagne wine, then sleeping in his chair for fifteen minutes; waking suddenly, he would begin to eat and drink as much as before; then again falling asleep, and, for the third time awake consume the same enormous quantity of food and drink. Although he never took any exercise, his appetite was always ravenous, and his leanness as remarkable as ever.

A few additional illustrations of gluttony, even the mythical, may be interesting to the reader, particularly those related by Athenæus; as that of Hercules whom Epicharmus describes as the type of the greedy gormandiser; eating with all his might and main:

"For if you were to see him eat, you would
Be frighten'd e'en to death; his jaws do creak,
His throat with long, deep-sounding thunder rolls,
His large teeth rattle, and his dog-teeth crash,
His nostrils hiss, his ears with hunger tremble."

Amongst the birds sacred to Hercules was the cormorant, on account of its being emblematic of voracity.

Many of Homer's heroes were pictures of carnivorous gluttons and great guzzlers of wine. Ulysses, even in his old age, says the poet Sardanapalus:

"Voraciously he endless dishes ate,
And quaff'd unceasing cups of wine."

Athenæus cites the case of the athlete Milo of Crotona, who, at a meal, would eat about twenty pounds of meat and an equal quantity of bread, and drink nine quarts of wine; and who at Olympia carried on his shoulder, round the course, a four years old bull which he then struck dead and ate up in a day. The same author refers to another athlete, Theagenes of Thasos, who "ate a bull single handed." Among his other illustrations of gormandisers he cites, on the authority of Xanthus, the case of Cambales, King of the Lydians, who was a great epicure though an excessive feeder and drinker. One night this king cut up his own wife and ate her. In the morning, finding one of her hands still sticking in his mouth, he killed himself.

• • • •

To deipnophilic pundits it is only necessary to name the voracious, swinish Heliogabalus as a notable illustration of the typical glutton, and to remind them that luxury, debauch, and gluttony were not the least causes of the decadence of the Roman Empire as they had been of the Persian and Greek monarchies. But the cases of Albinus, Phagon, Maximinus, and Geta merit more than casual notice, partly because they are celebrated in the charming verses of the gastronomic poet Berchoux.

*"Albinus engloutit dans une matinée
De quoi rassasier vingt mortels affamés.
Phagon fut en ce genre un des plus renommés;
Son estomac passa la mesure ordinaire:
Tel qu'un gouffre effrayant que nous cache la terre,
Il faisait disparaître, en ses rares festins,
Un porc, un sanglier, un mouton et cent pains."*

During one morning, Albinus consumed five hundred figs, one hundred peaches, ten melons, twenty pounds of muscat grapes, one hundred fig-pickers and four hundred and eighty oysters.

In the presence of Aurelius, Phagon devoured an entire wild boar, a hog, a sheep, a hundred loaves, and drank the equivalent of a cask of wine.

The Emperor Geta passed three consecutive days at the table; causing to be served to him a series of dishes whose names began, each by a letter of the alphabet from the first to the last letter. Thus says Berchoux:

"Je ne puis oublier l'appétit méthodique
De Géta, qui mangeait par ordre alphabétique."

Genghis Khan, Tamerlane, and other Tartar warriors, were great carnivorous gluttons and heavy drinkers, as were the beef-eating and beer-guzzling Barons in the middle ages.

A sudden transition, in the relation of remarkable cases of voracity, from the middle ages to the nineteenth century, seeming permissible, two examples of excessive gulosity, mentioned by Grimod, are therefore quoted in brief abstract. A cavalry officer, with a prodigious appetite which he always managed to gratify, became so corpulent that no horse could be found to bear him, and he was obliged to leave the army. His old regiment once halted in the town to which he had retired, and eleven of his brother-officers invited him to a twelve cover dinner the whole of which he ate up, and to the surprise of all he was disposed to eat much more although, just before coming to this dinner he had taken a great quantity of soup, and had eaten a whole leg of mutton to the bone. . . .

A famished Gascon, foraging for his next feed, happened in a *café* where a gormandiser was boasting of the copiousness of the dinner which he had just eaten. His hearers expressing doubts as to his gastric capacity, he said: Although full to bursting, I am ready to begin again if anybody will bet. . . .

I accept the wager, said the Gascon, and besides, I

shall hold my own with you though I too have been eating largely and had intended to fast for eight days. . . .

They both fell to, the gormand eating like—a gormand, and the Gascon like a hungry Gascon. The wager was that the first to give up should pay for the feast. . . . The Gascon, knowing that he could not pay, and feeling that he could no longer hold out, let himself fall from his chair in a swoon. . . Supposed to be dead of surfeit, his pockets were searched and found empty; so the host looked to the surviving guest for payment which was promptly made. As soon as his opponent had departed, the wily Gascon picked himself up and ran off laughing and saying that he had ingested enough provender to last him for the next eight days. . . .

In his fourth "Meditation," section *Grands appétits*, Savarin gives the case of General Bisson who, every day, at his copious breakfast, drank eight bottles of wine; and also that of General Prosper Sibuet who, when only eighteen years of age, on a wager, devoured a whole turkey after having dined bountifully.

Béranger, too, has recorded his protest against gluttony, in his satiric song *Les Gourmands*, a few lines of which only need be here transcribed:

. . .
"Et d'ailleurs, à chaque repas,
D'étouffer ne tremblez vous pas?
Cest' une mort peu digne qu'on l'admire.

Pour gouter à point chaque mets,
A table ne causez jamais;
Chassez en la plaisanterie:
Trop de gens, dans notre patrie,
De ses charmes étaient imbus;
Les bons mots ne sont qu'un abus;
Pourtant, messieurs, permettez nous d'eu dire,
Ah! pour étouffer, n'étouffons que de rire;
N'étouffons, nétouffons que de rire."

A brief account of two well known domestic high feeders should not be omitted as they are fair examples of voracity and polyoinia: A middle-aged man, noted for his insatiable appetite and unquenchable thirst, once drank, during a dinner, seven quarts of champagne wine, to the utter astonishment of the other guests. Another giant in edacity consumed, without apparent ill effect, during a night's carouse, seventeen pints of beer, to the discomfiture of those who had wagered that, at a specified time, he would slide under the table. . . .

The sin of gluttony is committed in all periods of life is well known, but is rare in childhood; a few instances only of precocious gormandism having been recorded. The following, related by Grimod, is worthy of notation: "A very young boy, after gorging himself with food, at a dinner, suddenly burst into tears. When asked what ailed him, he said: 'I cannot eat any more!' 'Why do you not fill your pockets,' asked his neighbor. 'They are already crammed, sir,' replied the child." . . .

The very ancient vice of gluttony, transmitted from generation to generation, is still making sad havoc with man! But in our times, there are no instances of voracity comparable to those extreme cases related by Athenaeus, Berchoux, Grimod, and Savarin. Even the four-bottle men, such as those who caroused in the beginning of the nineteenth century, are now extremely rare. Nevertheless, the race of gluttons is not yet extinct and there are awful examples deserving recordation to frighten the young who may be disposed to indulge inordinately their craving for food and strong drink.

Civilised nations very justly regard gluttony not only as a grievous sin but as a repulsive sensuality fraught with the gravest consequences. In *Proverbs*, 23—20, 21, the faithful are told:

“Be not among wine-bibbers, among riotous eaters of flesh:
For the drunkard and the glutton shall come to poverty.”

The Christian church ranks gluttony among the capital sins; and the Islamists believe that, in the next life, the sinful glutton is to be consigned to that particular hell, spoken of by the Magians, where he will suffer the pangs of ungratified everlasting hunger, and where also the drunkard will thirst in vain for drink.

It cannot be too often iterated that excesses in eating and in drinking are degrading to the individual, injurious to his dependents, and demoralising

to the multitude who are always too ready to follow bad example; and that gluttony is the outcome of a depraved state of mind and body generally leading to disease and premature death.

VIII

TRENCHER-FRIENDS

"This honest friend, that you so much admire,
No better is than a mere trencher squire."

Trencher-friends are commonly styled parasites because they feed at the cost of their neighbors. But all organisms, even the lowest, live at the expense of other beings, as the microbia which may be regarded as the primitive type of parasites; feeding as they do on other vegetable organisms and on animal creatures, just as these live upon their own kind, just as fleas have smaller fleas which harbor little fleas which foster still lesser fleas. All beings then are parasites and nourish other parasites; existing because of their parasites.* "In nature all things are relative; there is neither great nor small." This intruding ancient chestnut is a true parasitic sentence, for it has absorbed the quintessence of all that precedes.

When omnivorous man, the parasite of both vegetables and animals, feeds at the cost of other men and at their boards, he becomes the trencher-friend, the arch parasite, and it is that kind of parasite which is intended as the subject of this parle.

* Certain microbia are essential to the growth of higher organisms, and others are as essential to the digestive process of beast and man.

Trencher-friend, the parasite; trencher-man,* the hearty eater; and trencher-knight,† the servant-carver or waiter; should not be confounded. Trencher, a noun in English, is from the French infinitive *trancher* formerly spelled *trencher*, to cut, to carve. The trencher-man received a happy metaphoric designation from the French who styled Louis XVIII "*la première fourchette de son royaume*"; the fork, in polite society, having replaced the pocket knife which until comparatively recent times, had been used to convey food to the mouth. The trencher-friend is not only a hearty eater, but the retainer, follower, satellite, pensioner, creature, jester, buffoon of his host who never treats him as a guest but as a leech, a parasite which is his proper appellation.

To trace the word parasite (*para*, beside, *sitos*, grain, food), to its original use, it is not necessary to go beyond that precious treasury of ancient literary lore, the book of Deipnosophists where it is writ that, in former days, the name parasite was a respectable and holy name equivalent to the title of messmate and was used to designate the men appointed, from the main body of the people, to be beside the sacred grain, to be its custodians and distributors. In Athens there were two parasites for each of the Archons and one for the Polemarchs. They were the bursars and companions of the priests, took a prominent part in

* "He is a very valiant trencher-man; he hath an excellent stomach."

† "Some carry-tale, some please-man, some slight sany,
some mumble-news, some trencher-knight, some Diek."

the sacred mysteries, and a certain amount of grain and other kinds of food entered into their allotment. In time, however, they were seized with the greed of public office and, as they were appointed for only one year, they hastened to fill their coffers at the cost of the people whom they misrepresented, as is too commonly the case in our own days of official corruption. In consequence of their rapacity, they were adjudged unworthy of trust, despicable and disreputable, and were ever after spoken of with contempt. The avaricious, shameless trencher-men among them then assumed the characters of trencher-friends and managed to feed at the cost of their neighbors, so that the once honorable title of parasite came to be used in the odious senses of smell-feast, toady, sycophant, etc.

Among the gormandising cited by Athenæus were Dromeas who called the multitudes of oysters and the great variety of fish served at a feast as the prelude to the banquet; and Chaerephon who,

“Like a cormorant gazed upon the food,
Ever at others' cost well pleased to eat.”

In Epicharmus' “*Hope or Plutus*,” is a good picture of one of the gluttonous parasites:

“But here another stands at this man's feet,

Seeking for food which shall cost him nothing,
And he will drink up an entire cask,
As if it were a cupfull.”

The parasite then says:

"I will sup with anyone who likes, if he
Has only got the good sense to invite me;
And with each man who makes a marriage feast,
Whether I'm asked or not, there I am witty;
There I make others laugh, and there I praise
The host that gives the feast. . . ."

The figurative use of parasite is by no means uncommon. The plagiarist is often styled literary parasite. A good example of this use of the word may be found in King Richard II, 2, 2.

"I will despair, and be at enmity
With cozening hope; he is a flatterer,
A parasite, a keeper back of death." . . .

The parasite, besides being a greedy trencher-man, is a touter, toady, and fulsome flatterer of his patron who, without stint, supplies him with food, drink, raiment and shelter. The attributes of trencher-friends are summed up by Timon when, disabused, he cursed and dismissed his toadies:

"Live loathed and long,
Most smiling, smooth, detested parasites,
Courteous destroyers, affable wolves, meek bears,
You fools of fortune, trencher-friends, time's flies,
Cap and knee slaves, vapours, and minute-jacks!
Of man and beast the infinite malady
Crust you quite o'er!"

Of the many typical parasites named by the philosophic bard, the more remarkable are: Parolles, the

"militarist"; Autolycus, the rogue; Iago, the mischief maker; Pandarus, the bawd; and Thersites, the sour, crabbed scold.

The trencher-friend's picture was drawn by Martial in the fourteenth epigramme of his ninth Book:

"Think'st thou his friendahip ever faithful proves,
Whom first thy table purchas'd? No, he loves
Thy oysters, mullets, boars, sowes' paps, not thee:
If I could feast him so, he would love me."

Men become trencher-friends through gormandism or impecuniosity or avarice. The case of the Gascon, related in the preceding essay is a fair example. But the following case illustrates parasitism from avarice and gormandism: A wealthy but miserly glutton, who boasted that he had never spent more than ten cents a day for his food and had always dined at the expense of others, was once seen gorging himself, at an evening entertainment, and asked if he had nearly finished his supper, said: "Not yet; I am now on ice-cream." In a few minutes he helped himself to a huge portion of goose liver pie, then to more ice-cream followed by two large cups of coffee, and finally to double portions of stewed oysters and lobster salad, washed down by a quart of champagne wine, topped by half a gill of brandy. He was often drunk, always hungry, ever ready to feed, but never to pay the scot and was regaled generally for the amusement of those who wished to witness his beastliness. . . .

Parasites have long been known to resort to queer expedients for their living, but one of the most amusing instances is that recorded in the *Nouvel Almanach des Gourmands* for the year 1827. A man, calling himself a friend of humanity, a philanthropic gastronome, residing in a small town where the superstition about the number thirteen prevailed, addressed the following letter to the chiefs of families:

"Ladies and Gentlemen:

Nature has favored me with such a stomach that, at any hour of the day, I may be called upon to take my place at a repast. My appearance is good, my corpulence fair, and I possess a select repertory of anecdotes, of couplets, and of impromptus which enable me to sustain the conversation when it begins to linger, to sing at the end of the meal, and to improvise a compliment on the occasion of a birthday feast. I carve and do the honors ravishingly. I find no fault if placed between a garrulous old woman and a greedy child, or if at my back is a door which is alternately opened and noisily closed during the entire entertainment. I have sufficient experience never to touch a dish which is to be reserved for the next day's use; and upon this point my discretion has been known ever since the continental blockade, when I was never seen taking coffee or sugar. It seems to me that I possess even more than the needful qualities to figure at a repast where it would be pitiful to have thirteen at table. You will doubtless believe that it is better to feed an honest man than to run the risk of dying during the year. Therefore be no longer in dread of finding thirteen at your board, for I shall always be ready to make the fourteenth."

(Signed)

Gastrophile.

Flattery is the essential part of the stock in trade of the parasitic trencher-friend who has always used

it to secure the good graces of his patron. Hence it is that parasite and flatterer are so often used synonymously. The flatterer not only indulges in fulsome praise of his host, but in servile imitation of his dress, his manners, his eccentricities, and even his infirmities. It is said that when Philip of Macedon lost an eye, one of his flatterers soon appeared with a bandage covering one of his eyes, and that when the king hurt his leg, the same parasite began to limp. Like history, the most ridiculous actions repeat themselves from time to time. It is only a few years ago that, at a certain court, several of the ladies were limping, in imitation of a lame princess of whom they were companions.

In a diatribe on abuses, Robert Burton said: "Men like apes follow the fashions in tires, gestures, actions: if the king laugh, all laugh. Alexander stooped, so did all his courtiers; Alphonsus turned his head, and so did all his parasites. Sabina Popœa, Nero's wife, wore amber-colored hair, so did all the Roman ladies in an instant; her fashion was theirs. . . . To see the cacozelian of our times, a man bend all his forces, means, time, fortunes, to be a favorite's favorite's favorite . . . a parasite's parasite's parasite, that may scorn the servile world as having enough already! . . .

The king of the Sotiani had six hundred picked men, as companions, bound by a vow to live and die with him. In return they were to dress like the king, eat the same kind of food, and share his power; but they

were bound to die when he should die, and none broke the vow when the king died."*

The Sotianian custom of dying with the king is suggestive of the *suttee* in connection with which will be remembered the clever method employed by Zadig to deter a handsome young widow from casting herself upon the funeral pyle of her lord; also how he succeeded in securing for her, without offense—for she wanted him—a better husband than the deceased, and how this finally caused the abolition of the *suttee* in a certain part of Arabia. It will also be remembered how well the superstitious Louis XI cared for the health of the wily flatterer who had predicted that he would die one day before the king.

Permit the citation of a final example of the servility of parasites with its degrading effect upon literary taste. James the First of England, affected with the belittling mania of punning, so infected his flatterers that play upon words soon became a mental plague upon the whole nation. It invaded the bar, the bench, the pulpit, the stage; and members of these several professions carried punning to the greatest excess in and out of season. Even the foremost dramatist of the time was not absolutely immune. He indulged freely in the fashionable game, but played it with such masterly skill as to render it almost excusable. However, he acknowledged that . . .

* It appears that, in ancient Peru, when an Inca died his servants were put to death after having been made drunk.

"they who dally nicely with words may quickly make them wanton," and expressed great contempt for small "shallow jesters and rash bavin wits"; and for chronic punsters of whom he said: "How every fool can play upon the word! I think the best grace of wit will shortly turn into silence, and discourse grow commendable in none only but parrots."

The punning epidemic had raged for more than a century when Swift, Arbuthnot, and other men of letters exposed its fatuity and showed so well the inferiority of wit of words to wit of ideas—equivalent to the French contrast of *jeux de mots et jeux d'esprit*.

"A flatterer's life but a brief space endures,
For no one likes a hoary parasite."

IX

RELATIONS OF PHYSICAL AND MENTAL DIGESTION

"Now good digestion wait on appetite,
And health on both!"

To true lovers of good cheer, perfect digestion, dainty dishes, mellow wines, mild tobacco, moderation, and congenial company are essential to wholesome mental digestion and to the pleasure of eating and the pleasure of the table regarded as so distinct and different by the great master who said, substantially, that the pleasure of eating is the actual and direct sensation of a satisfied need, while the pleasure of the table is the feeling which arises from the impression made upon the mind by the cheering surroundings, by the splendor of the feast and elegance of its accessories, by the excellence of the edibles, and by the words and acts of the host and guests. It presupposes a high degree of artistic skill in the preparation of the aliments, good taste in the choice and adornment of the place, and sound judgment in the selection of the guests. He further said that the pleasure of eating demands, if not hunger, at least appetite, whilst the pleasure of the table is generally independent of either appetite or hunger. But he might have said with propriety, that the pleasure of

eating and the pleasure of the table are generally interdependent, since the prospective enjoyment of good things to eat and to hear leads men to congregate at the festal board where the mental attrition of conviviality is so conducive to mutual pleasure and improvement. That great apostle of good cheer believed it was during the daily feed, among the aborigines, that many words were invented, and the means of oral interchange of ideas thus gradually increased. It is more than likely that amongst the earliest words spoken by primitive men were those to designate objects fit to eat. The dinner table has long been the favorite place for intellectual entertainment from untechnical conference upon pleasing questions in letters, science, and art, vividly illustrated by sparkling pleasantries to stimulate mental digestion and conviviality and breed good-fellowship.

That physical digestion exerts much influence on mental processes, and *vice versa*, was long ago recognised by deipnosophists among whom may be cited the author of "*La Physiologie du Goût*," who said:

"La manière habituelle dont la digestion se fait, et surtout se termine, nous rend habituellement tristes, gais, taciturnes parleurs, moroses, ou melancholiques, sans que nous nous en doutions, et surtout sans que nous puissions nous refuser."

From these words of the French sage came the suggestion of the ideas of mental digestion and mental indigestion. The metaphoric phrase mental digestion may therefore be regarded as an expression intended to convey the idea of a just and keen appreciation of

the rights of men, and of the nature of things together with the quick perception and ready assimilation of the salient points of spoken or written language, leading to the terse and lucid conveyance of a given set of conceptions, and to the proper government of actions; whereas mental indigestion is a sorry perversion or the utter absence of these qualities tending to folly or to evil. It has already been said that good physical digestion is essential to sound mental digestion, and it may be added, even in those whose minds are of the acutest sort and whose perceptions the quickest; convivial and social attrition and intellectual surroundings helping very materially to awaken and develop dormant mental powers and give the right and timely expression to wit, wisdom and hilarity. Bad physical and mental digestion must inevitably prove fatal to conviviality and good-fellowship.

The mentally well balanced thoughtful scholar and true mental and physical *gourmet* is so careful in the selection of his aliments and so prudent in their consumption that his physical digestion is seldom disturbed, so that his senses generally retain their acuteness, and thus his mental digestion is facile. Whereas the unlettered or untrained gluttonous man who is ordinarily affected with physical and mental indigestion, habitually ingests food without tasting, inhales odors without smelling, sees the beautiful without observing, hears sweet utterances of the truth without heeding, touches soft things

without feeling, and thinks without reflecting; his inner sensations and outer senses being congenitally obtuse or obtunded from extraneous causes. He is therefore unable to appreciate the right sorts of physical and mental pabula, and devours the worst qualities of each kind. Such men are generally reticent, but those who are persistently loquacious too often emit noisily a profuse flux of inflated prattle with numberless gross inaccuracies and a chronic obstipation of sound ideas; their defective physical digestion intensifying what a learned facetious exegest so happily styled intracranial tympanitis.

Mental indigestion is very commonly manifested by anarchists and other misguided persons. A modern writer, in referring to the proposed education of peasants, said: "Fill their stomachs before you feed their brains, or you will give them mental indigestion." This very forcible epigram seems to imply that a little knowledge infused into dull heads with empty stomachs or poor digestion is a dangerous experiment, as it proved to be in the case of the plain people during the French revolution of the eighteenth century and, in our own country, in the case of the "strikers" who are so sorely afflicted with mental indigestion.

X

FOOD ALLOWANCE TO WARRIORS*

"There never was a good war or a bad peace."

War began not with man but with the lower creatures, one against one or many against one or against many; the contest being for supremacy in love or for the satisfaction of hunger, all being free lances, marauders, and creatures of prey; the strongest surviving. Probably the earliest well organised armies of trained fighters were of those cunning, savage, six-legged pygmies the ants, which, arrayed in orderly bodies, advance upon opposing armies of ants, deliver battle, kill each other and take prisoners those that surrender and enslave and house them in well provisioned garrisons, and compel them to do menial work.

Before the cultivation of his powers of observation, knowing not yet the wiles of the ants, man, by brutal instinct, was militant almost from the first. Finding that, without artificial weapons, he could obtain only small beasts, and wishing to prey upon the larger, he provided himself with a rude cudgel with which he killed a large, furry animal, in some way contrived to skin it, used the pelt as a protective garment, and

* Read at a dinner of military men.

ate up the flesh. It is more than likely that, not long thereafter, in contention with one of his own kind, he used a similar cudgel against this new enemy whom he overcame and devoured. Then probably began the first tribal war or rather something like the Corsican *vendetta*. Later, organization becoming necessary, voluntary warriors were trained to fight together and to despoil the enemy of his belongings. Very much later the militants became wards of the nation, and, besides a monthly stipend, food and raiment, equipment and lodging were allowed, for which they pledged themselves to obey the commands of their superiors in coping in arms with the country's enemies at the risk of disability or death.

Good or bad, just or unjust, there will be wars, many of the evils of which could not be averted even by the most complete preparations therefor in time of peace; not the least important preparation being a thorough equipment of the army's subsistence department and its administration upon a scientific basis. . . .

The quaint saying of a sturdy commander of old to his troops—"trust in God but keep your powder dry"—doubtless suggested the admonition of a prudent commissary of subsistence to the soldier—"trust in God but keep your rations dry." An illustrious warrior once said that the army with the longer purse-strings is almost sure to be the winner, and all great captains are agreed that a well appointed commissariat is as essential to the success of a campaign as

are the most approved arms, munitions, equipments, numbers, and generalship. Indeed very long purse-strings are needed to procure the quantity and quality of alimentary fuel necessary to keep the human machine in motion and enable the soldier to withstand the hardships of camp life, of long marches, and of feats of arms leading to victory. It is true that battles have been fought and won by poorly fed troops, but those are only rare exceptions where sick, half-starved men, forgetting their ill health and jejune stomachs have fought desperately not for pabulum but for glory; nevertheless, it may be said that, in modern times, no army of courageous men, howsoever well disciplined, has thriven long without a proper supply of the right sort of food and raiment.

The often iterated statement that, in the time of Mohammed, the Arabians were hardy warriors, inured to great hardships, though they "lived in a most parsimonious manner, seldom eating any flesh, and drinking no wine," only serves to emphasize the well known fact that, in tropical regions very little red meat is required and that alcoholic beverages have been judged unnecessary in the belief that even their moderate use is hurtful in the warm latitudes; hence their proscription by the Prophet.

Experienced officers have long realised how disheartening to the soldier always is a badly administered commissariat and how gravely responsible it is for the insalubrity of encampments, whilst a richly provided and well conducted department of subsis-

tence not only causes a marked reduction of the sick-list, but is one of the potent factors in the maintenance, efficiency, and in the ultimate result of the war undertaken.

The danger to an army that endeavors to live on the country through which it passes will not be minimised when the disasters of Napoleon's incursion into Russia, during both advance and retreat, are borne in mind.

A brief digression may not now be entirely out of order since it relates to one of the most indispensable of the food animals in time of war as in time of peace, namely; that so-called unclean beast the hog which has constituted so great a staple among food-stuffs for so many thousand years. No well organized army, in modern times, except the Turkish, has ever been without an adequate supply of pickled pork or of bacon, and few confiding stray pigs have ever been known to enjoy long the blessings of adolescence or even of infantile innocence in the neighborhood of any military camp. Scarcely any of the parts of the slaughtered hog are ever cast away. We are told that, in ancient times, even the teats and uterus of the pregnant sow were eaten as great delicacies, while the "coarser parts" were given to the lesser people of the soldiery; that, among the Persians, hogs, as well as oxen, horses, and camels, were roasted in their entirety; and that the Greeks also were wont to prepare their army feasts in the same style. The Iliad affords notable instances, one of which was when Achilles entertained Hector on his visit to the

Greek warriors in their camp before Troy. Athenaeus too, in the fourth book of the *Deipnosophists*, describing the marriage feast of Caranus the Macedonian, speaks of the service of a huge roasted boar on a large silver platter edged with gold.

Another illustration of the fashion of cooking entire a large animal is given by Petronius * in his account of Trimalchio's feast where full grown hogs, one of which was stuffed with sausages, were served to the guests on ample dishes. Although the foregoing examples assuredly show our modern barbecue to be a relict of a very ancient and highly respectable institution, there is no knowing how long the North American Indians have been in the habit of roasting bears and other large beasts entire without removing the hide or hair or even the entrails; so this primitive barbecue may have greatly antedated the like Persian, Grecian, and Roman feasts.

It is said that the Roman army rations consisted of pork, cheese, wheat, vegetables, oil, and salt; that each soldier, on the march, carried a burden of at least sixty pounds including fifteen days' rations; and that the drink provided (posca) was a mixture of vinegar and water. The modern means of transportation are such that the soldier of to-day is seldom required to carry more than three days' rations which, besides, are so prepared as to be less bulky or heavy than a corresponding number of the rations of ancient times.

* *Satyricon*, xl-xlix.

Although that comparatively modern institution the army commissariat has increased prodigiously in efficiency during the last half century, there is still much room for improvement, even in the well organized European subsistence departments as well as in ours. The happy designation—mouth munitions—given to the army ration by the French soldier serves to distinguish this life-sustaining from the death-dealing ammunition, and to emphasize the fact that it is as indispensable in war as powder and shot.

The Continental, English, and American armies have always been supplied with the flesh of the hog in some form or another to take the place of fresh beef when such is not to be had. The allowance of meat is, however, more bountiful in the American and English than in the Continental armies, and the American rations are quite as liberal and varied as those of other nations, except the bread ration which is only eighteen ounces, while that of Austria, Belgium, France, Germany, Holland, Italy, and Switzerland, is a little more than a pound and a half; Germany allowing one kilogramme daily to the marching soldier.

Whenever practicable the American soldier is allowed twenty ounces of fresh beef or mutton per day, otherwise sixteen ounces of canned meat or twelve ounces of bacon, and on Fridays fourteen ounces of dried fish or eighteen ounces of pickled fish instead of meat. Of soft bread or flour the ration is eighteen ounces and of hard bread sixteen ounces, or in lieu thereof twenty ounces of corn meal. Of rice or hom-

iny one ounce and three-fifths. Of beans or peas two ounces and two-fifths. Of potatoes, sixteen ounces, and a fair proportion of fresh vegetables, including onions. Dried fruits, such as prunes, apples, or peaches enter into this dietary. Of roasted and ground coffee the allowance is one ounce and seven-twenty-fifths or tea eight twenty-fifths, and of sugar three ounces and one-fifth. Of condiments the rations consist of salt sixteen twenty-fifths of an ounce, vinegar four twenty-fifths of a gill, black pepper one twenty-fifth of an ounce, and pickles four twenty-fifths of a gill. Canned tomatoes and desiccated vegetables—often styled desecrated—enter into the rations of the army in the field. There is also a ration of soap and one of candles.

Reserve or emergency rations consisting of food-stuffs preserved in concentrated form, ordinarily for three days' subsistence, and carried in the soldier's knapsack, have been of the greatest service in the field, as shown particularly during the Franco-Prussian war; every German soldier being supplied with enough food to sustain life for two or three days in case of disability or separation from his command. The American emergency rations consist of preserved meat and bread component and of chocolate. The British emergency rations consist of pemmican in tins, and of cacao mixed with honey, and some hard bread. The pea sausage has been largely used in the German army, and probably still enters into its "iron" rations.

Under a liberal allowance of animal and vegetable food with a fair supply of fat and sugar and good drinking water, the American soldier not only thrives in camp, but withstands the fatigue incident to long forced marches, and the arduous labor of trench digging, and, after his invigorating pint of hot sweetened coffee, is in the best moral and physical condition for hard fighting.

The sugar ration is of very much importance, to the active trooper, as a muscle builder and should be increased even in the American army although the allowance, three and one-fifth ounces, is greater than that made to foreign soldiers; half an ounce being the allotment in some countries. England, however, gives her soldier two ounces daily, but this paucity, is, in a measure, compensated by the use, in barracks, of sweet jams for supper.

The vinegar ration should be increased or supplemented by fruit acids, such as the citric or malic. The Roman soldier drank his posca evidently in the belief of its being a pure stimulant, whereas it really acted as a digestive and preventive of gastric fermentation.

Too much cannot be said of the importance of water as a food, in consideration of the fact that the human body consists of about seventy-two per cent. of this H₂O mineral at least four pints of which it gives off each day: so the ration of drinking water should not be less than three pints, the fourth pint being contained in the other foods. It need scarcely

be said that much of the sickness among troops in the field or in barracks is due to the ingestion of polluted water, and that it is prevented whenever the commissaries of subsistence provide larger vessels for boiling water to make tea or coffee infusion, leaving the excess to cool for drinking. It is, as all know, mainly the foulness of the waters of the Orient that induced its people to use tea infusion as their common beverage, and it is probably for the same reason that the Greeks and Romans ordinarily drank hot water, and that the Continental armies are allowed rations of beer, cider, wine, or of brandy to be mixed with water.

XI

TOBACCO SMOKING

"Sublime tobacco! which from east to west
Cheers the tar's labour or the Turkman's rest."

Ye lovers of delicate sensations, listen with becoming gravity to the crackling of scores of tobaccic chestnuts in roasting for your mental delectation while you are physically soothed by the sweet nicotian fumes that now permeate the pores of your fertile minds to excite a profuse effusion of the brightest scintillations of wit; and note the brief exordium that links smoking with clerics, with American Indians, with thirst, with the pleasures of the table, the reveries of idlers, and the deep cogitation of philosophers.

The *post-prandium demie-tasse* and *petit-verre* being generally accompanied by a scroll of ignited tobacco to "flavor both the devil and the dhrink,"* the encomium of the cardinal virtue of smoking is always in order at the latter end of all refections, particularly of sumptuous feasts provided by artistic *chefs*, and, on such grand occasions, might well begin with the quotation of the glorious, noble, sublime apothegmatic sentiment of an ancient Algonquin sage to the effect that every righteous man should be a good smoker.

* Father Tom.

In disconnection * from wild Indians, it will surely be remembered that the moment Gargantua, the discoverer of aerial inhalation, had drawn his first breath, he proved drink to be an absolute necessity by loudly crying for an abundant supply of fluid, which he consumed in a prodigiously short time and by calling for more and more throughout life. It will also be remembered that his forward son and heir, Pantagruel, gave additional evidence that thirst is the natural state of man, nearly three-fourths of whose body he shrewdly suspected to consist of water for quenching the inward fires. Much of this water he finally discovered to be expired and transpired; the greater part, however, being distilled by means of certain internal retorts and then expelled through special conduits. This wonderfully copious exit of corporeal humidity he unaidedly † found to be the cause of thirst. Certain lovers of the weed have since boldly asserted that thirst is appeased by tobacco smoke and that the effects of excessive smoking are neutralised by drink.

Had the new world been discovered only a few decades before the end of the fifteenth, and tobacco introduced early in the sixteenth century, the afore-named Pantagruel, this worthy emule of a thirsty sire, this shrewd and close observer of men and things, this philomathic and encyclopedic author would assur-

* The sound of *in disconnection* is suggestful of the vicious locution *in this connection*, so often used even by eminent writers.

† "Il a trouvé cela tout seul"; an ancient ironical apothegm.

edly, through his scribe Alcofribas, have composed an exhaustive dissertation upon, and offered some explanation of, the cause of human craving for the luxurious inhalation of the products of combustion of odorous herbs, and doubtless would have been a constant consumer of the fragrant regal weed on a scale proportionate to his vast pulmonary capacity. Since, however, the desired crop of nicotian lore cannot be gleaned from the immense Gargantuan and Pantagruelian fields of general knowledge, it will be necessary to recur to the inedited work of the industrious Capneus Capnophilus for the needed facts respecting tobacco ana and annals. The evolution of tobacco smoking, says, with solemn profundity, this true lover of the weed, like that of many other great and good things, was necessarily slow. Imagine, further says the learned antiquarian, a company of savages, squatted around the fire that had served to cook their quickly devoured meats, piling on savory herbs to smolder and emit a great cloud of smoke which they inhaled with much satisfaction until came slumber and dreams of the happy hunting ground. Again imagine an improved method, still used in savage lands, consisting of making a hole in the ground, filling it with sweet scented burning leaves, and inhaling the smoke through long hollow reeds. Here, then, is the first link in the evolution of the pipe which possibly the next generation brought forth in the form of nutshells, of tiny gourds, or later, of diminutive roughly fashioned cylinders of wood.

Finally the dried herbs were broken up and packed in tubes made of stone, or the comminuted herbs were wrapped cylindrically in corn husks and smoked in that form.

The hole in the ground, the primitive pipe, and the corn husk scroll clearly monstrate the transition from collective to individual smoking among aborigines. Squier and Davis,* while exploring certain western Indian mounds, found therein many pipes and pipe-bowls artistically carved out of stone in the shape of human heads, beasts, birds,† etc., and reached the conclusion that the mound builders were inveterate smokers. It is not likely, however, that in those ancient times the ardent lovers of the pipe possessed what is now known as tobacco. The combustible substance with which they filled their pipes was probably similar to that used by existing tribes, i. e. the inner bark of the red willow mixed with red sumac bark and leaves, called in Algonquin dialect, *kinnikinic*, which means a mixture, and this *kinnikinic* is even now added to tobacco with economic intent.

The use of tobacco must have come much later, though probably long before the advent of Columbus,

* "Ancient monuments of the Mississippi Valley." Smithsonian Institution, 1848.

† In his interesting report on "Pipes and Smoking Customs of the American Aborigines," Smithsonian Institution, 1899, Mr. Joseph D. McGuire suggests that the tubular was the main pre-columbian form, and thinks some markings detectable in the stone pipe bowls found in the mounds, due to the use of metal tools brought in by Europeans and that they are comparatively modern. Other archaists take issue with him concerning the antiquity of mound pipes.

for, the herb as we now know, required skilful cultivation and careful preparation to bring it to a proper state of excellence for smoking; and cultivation and the needed fermentation and final desiccative process imply observation, experience, and increased knowledge and, in the case of the pipes, no little mechanical skill and artistic taste. Squier and Davis * believed that, among the North American Indians, the practice of smoking was "more or less interwoven with their civil and religious observances and that the use of tobacco was known to nearly all the American nations. In making war and in concluding peace, it performed an important part. Their domestic and public deliberations were conducted under its influences; and no treaty was ever made unsignalised by the passage of the calumet. The transfer of the pipe from the lips of one individual to those of another was the token of friendship and a gage of honor with the chivalry of the forest which was seldom violated. . . . Along the Mississippi and among the tribes to the west of that river, the material most highly valued for the fashioning of pipes was, and still is, the red pipe-stone of the *côteau-des-Prairies*, a mineral resembling steatite, easily worked and susceptible of a high polish. The place whence it is obtained . . . was regarded with superstitious veneration by the Indians, who believed it to be under the special protection of the Great Spirit. . . . Until very recently it was the common resort of the tribes, where

* Loc. Cit.

animosities were forgotten and where the most embittered foes met on terms of amity."

Very soon after discovering the island of Cuba, Columbus, thinking it was the country of *Cathay*, sent two of his men with an Indian as interpreter, on an embassy to the Great Khan. When they returned* the ambassadors added to their report that they had seen by the way many men and women who carried in their hands burning coals and certain weeds rolled up in leaves, and each, lighting one end of a scroll, sucked the other and inhaled the smoke, whereby they were all put to sleep and made almost drunk. They called these scrolls *tabacos*. The Spaniards, after a little time, learned from the natives how to prepare and smoke these *tabacos*, which they soon did to great excess. (Tarducci.) There is no doubt in the minds of observing travellers and accomplished archaists that tobacco smoking, in the form of cigars, cigarettes, and pipes was a distinctive American virtue unknown and unpractised in other countries until some time after the Columbian advent, although many attempts have been made to show that there were smokers of the glorious weed in the old world long before the discovery of America.

"Francisco Lopez de Gomara, who was chaplain to Cortez when he made the conquest of Mexico in 1519, speaks of smoking as an established custom among the people; and Bernal Diaz relates that the King Montezuma had his pipe brought with much

* November 4th, 1492.

ceremony by the chief ladies of his court, after he had dined and washed his mouth with scented water. In the vicinity of the city of Mexico quantities of clay tobacco pipes have been dug up of various fanciful forms, which show that as great an amount of attention was bestowed on their decoration by the old Mexicans as we have devoted to them in Europe.” (Fairholt.)

The following myth of the finding of tobacco was originally related by a Swedish missionary, who having preached to a Susquehanna tribe a sermon on the Christian religion, heard an old Indian say: “What you have told us is very good; we thank you for coming so far to tell us those things you have heard from your mothers; in return we will tell you what we have heard from ours.”

“In the beginning we had only flesh of animals to eat, and if they failed we starved. Two of our hunters having killed a deer and broiled a part of it, saw a young woman descend from the clouds and seat herself on a hill hard by. Said one to the other: ‘It is a spirit, perhaps, that has smelt our venison; let us offer some of it to her.’ They accordingly gave her the tongue; she was pleased with its flavor and said: ‘Your kindness shall be rewarded; come here thirteen moons hence, and you shall find it!’ They did so; and found where her right hand had touched the ground, maize growing; where her left hand had been, kidney beans; and where she had sat, they found tobacco.” (Fairholt.)

The explorers who followed Columbus found tobacco smokers throughout North and South America, and ascertained that *tabaco* was the name of the utensil in which the weed was placed for smoking, as the scroll called cigar in English, *tabaco* in Spanish (Cuba), *puro*, because all tobacco, in Mexico; as the leaf broken up and wrapped in corn husk (now the *cigarro*, or when wrapped in paper, *cigarro de papel* in Cuba, *cigarrito* in Mexico, cigarette in France and in this country); as the pipe or as the reed through which the fumes were inhaled: whereas the plant was called *kohiha* in the Caribbee Isles, *cohiba* and *cogiaba* in Hispaniola, *yel* and *pieceell* in Mexico, *petun* in Brazil, *yoli* in divers places, *uppowoc* and *apooke* in Virginia, and *tobah* (according to Sir Francis Drake) in other parts of North America. . . .

It is often asked "Whence comes the word cigar?" But the question does not appear to have been answered definitely. The following, abstracted from Larousse, is given for the examination of etymonists. The French vocabulist derives cigar from the Spanish *cigarro* which is said to come from *cigarar*, to roll in form of a curl paper (*papillote*, *papilloter*), to roll in paper, i. e. to roll tobacco in paper. This clearly designates the cigarette. It has also been said that the Spanish word *cigarro* is from *cigarra*, *cicada* (locust) because of a certain analogy of form, but this resemblance is far from being striking. The identity of the two words is, however, evident, and their common origin does not seem contestable. There is no

doubt as to the nativity of the cigar, but the origin of its name is as yet undetermined. Larousse rejects Littré's view; to the effect that the cigar is so named because of a vague resemblance in form to the body of the *cicada*, and prefers Romey's explanation which he gives in full. In the first years of the XVI century, says Romey, tobacco, which the Spaniards had already cultivated in Cuba and of which they had formed the habit of smoking in imitation of the Cuban aborigines, was by them introduced into Europe. At Seville and in all Andalusia this plant was soon cultivated in the gardens and orchards adjoining the houses, and these gardens and orchards were called *cigarrales*. Each proprietor had his tobacco from his own *cigarral* and prepared or caused to be prepared scrolls of the leaves for smoking after the Indian fashion. Whenever he offered one of these scrolls to a guest, he said: '*es de mi cigarral*'; it is from my garden. In time came the phrase, *este cigarro es de mi cigarral*, this cigar is from my garden, hence the name *cigarro*, cigar. As to the designation *cigarral*, given to gardens and orchards adjoining town or country houses, it had come from *cigarra*; the *cicada* being very common in Spain, and *cigarral*, meaning a place where the *cicada* is wont to sing. It is in this indirect sense that *cigarro* is said to come from *cigarra*, but not on account of any resemblance of the cigar to the body of the *cicada*.

The following statement of the case from Murray's Dictionary is not exactly in accord with what precedes:

"Cigar, segar. Spanish, *cigarro*. French, *cigare*. The Spanish word appears not to be from any language of the West Indies. Its close formal affinity to the Spanish *cigarra*, *cicada*, naturally suggests its formation from that word, especially as derivatives often differ merely in gender. Barcia, *Great Etymological Spanish Dictionary*, says '*el cigarro figura una cigarra de papel*' (the cigar has the form of a cicada of paper). Mahn also thinks that the roll of tobacco leaf was compared to the body of the insect, which is cylindrical with a conical apex. The name *cigarral* applied to a kind of pleasure-garden and summer-house (as the *cigarrales* of Toledo), which has sometimes been pressed into service in discussing the etymology, is said by Barcia, after P. Caudio, to be related neither to *cigarra* nor *cigarro*, but to be of Arabic origin meaning 'little house' (*casa pequena*). It is said, however, to be applied in Cuba to a tobacco garden or nursery."

The last edition of the Madrid Academy's dictionary gives no help toward the solution of the question.

Tobacco seed was first brought to Spain from Cuba in 1493 by the companions of Columbus.* The

* It is said that there is, in one of the galleries of Spain, a historic picture of Christopher Columbus standing on the deck of his ship in the port of Palos, *smoking a cigar*, just before putting off on his first voyage of discovery. This pictorial anachronism is not more remarkable than the American example in which Columbus is represented in the act of making the egg stand on end by main force with the result of marring the table or its cover. Such are among the many ways in which history is often portrayed!

plant was then cultivated in a few private gardens and the leaves made into cigars for smoking in imitation of the Cuban aborigines. It is, however, clear that the use of tobacco had not been confined to the inhabitants of Cuba and of Mexico, for as early as 1535 Jacques Cartier had found the natives of Canada to be smokers of this herb which they esteemed a great luxury; but it does not appear that he had then sent any of the seed across the Atlantic. Different dates are assigned for the introduction of the "Indian herb" into Great Britain. Some writers assert that Ralph Lane, whom Raleigh had sent as Governor of Virginia, brought the plant on his return in 1586; others say that it reached England in 1577; while Taylor, the water poet, declares that it was Sir John Hawkins who in 1565 made it known to the English people.

Tobacco became generally known in Europe principally through the French ambassador to Portugal, Jean Nicot, who in 1560, having purchased seed from a Flemish merchant arrived from Florida, planted it in his garden at Lisbon, and sent some of the seed to the Grand Prior of France, when the plant was called *herbe du Grand Prieur*, *herbe de l'ambassadeur*, *herbe de la reine*, *herbe Médicée*, after Catherine, *tabac*, *petun*, *buglosse antarctique*, *jusquiamo du Pérou*, *herbe sainte*, and finally, by Linnaeus, *nicotiana* in honor of Nicot. In Russia and Germany it is called *tabak*, in Sweden *tobak*, and in Poland *tabaka*. In Italy it was styled *erba Santa Croce* after the cardinal of

that name, and *Tornabona* from a French envoy. It also received the names of *herba panacea*, *sana sancta Indorum*, and other fanciful names in different countries, while in England it had the slang name *mindungus*, signifying black pudding. But the designation *tabaco* made by Hernandez, the botanist, persisted with slight modifications in the orthography to suit different languages; its present botanical name being *Nicotiana Tabacum*. Its cultivation and use soon passed from western Europe to Turkey, Syria, Egypt, China, India, Java, Sumatra, and the Philippine Islands, and at present there are few regions of this earth where it is not raised and smoked. In England Sir Walter Raleigh rendered tobacco smoking fashionable for a time;* even women luxuriated in

* Although Ralph Lane is supposed by Harriot and Camden to have been the first English smoker, Fairholt quotes Pennant who writes of "Captain Myddleton, who fought at the Azores in 1591: 'It is sayed that he with Captain Thomas Price of Plas-yollin, and one Captain Kolt, were the first who smoked, or (as they called it) drank tobacco publickly in London, and that the Londoners flocked from all parts to see them. Pipes were not then invented, so they used the twisted leaves or segars.' He gives this on the authority of the Sebright MS., and adds, 'The invention is usually ascribed to Sir Walter Raleigh. It may be so, but he was too good a courtier to smoke in public, especially in the reign of James.'"

In the Joe Miller of Scott and Webster, the following occurs:
"No. 1132. When Sir Walter Raleigh returned from his discovery of Virginia, he brought with him a quantity of tobacco which he used to smoke privately in his study. But the first time of his doing it there, his man-servant bringing his usual tankard of ale and nutmeg, the poor fellow, seeing the smoke pouring forth in clouds from his mouth, threw all the contents of the tankard in his face, and then ran down stairs exclaiming that his master was on fire, and, before they could get to him, would be burnt to ashes."

Fairholt gives two different versions of the story.

a pipeful and drank the fumes with much pleasure. But early in the seventeenth century persecution of smokers was begun by no less a person than the king, who denounced the habit; and his successor taxed the luxurious weed beyond all measure. He was followed by other potentates who were even more severe in the punishments inflicted upon such of their subjects as were detected in the act of using the soothing herb. Anent these punishments and the ensuing reaction, Fairholt quotes the following from the *New York Literary World* of February, 1848:

"Modern lovers of the pipe * seldom think of the

"It is curious to note this well-known anecdote of Raleigh reported by other persons (a fact not hitherto noted by historians of the herb). The famous jester, Dick Tarlton, who died in 1588, is one of them, and in his *Jests* (1611) the tale is thus told: 'How Tarlton took tobacco at the first coming of it: Tarlton as other gentlemen used, at the first coming up of tobacco, did it more for fashion sake than otherwise, and being in a roome, sat betweene two men overcome with wine, and they never seeing the like, wondered at it, and seeing the vapour come out of Tarlton's nose, cryed out, *Fire! fire!* and threw a cup of wine in Tarlton's face. Make no more stirre, quoth Tarlton, the fire is quenched: if the sheriff's come, it will turne a fine as the custom is! And drinking that again, fie, says the other, what a stink it makes, I am almost poysoned. If it offend, quoth Tarlton, let's every one take a little of the smell, and so the savor will quickly go; but tobacco whiffes made them leave him to pay all.'"

"Rich, in his *Irish Hubbub* (1619) gives another version of the story: 'I remember a pretty jest of tobacco which was this: A certain Welchman coming newly to London, and beholding one to take tobacco, never seeing the like before, and not knowing the manner of it, but perceiving him vent smoke so fast, and supposing his inward parts to be on fire, cried out: O Jhesu, Jhesu, man, for the passion of God hold, for by God's splud ty snowt's on fire, and having a bowl of beer in his hand, threw it at the other's face to quench his smoking nose.'"

* The fashion of cigar smoking did not become general until the beginning of the nineteenth century.

worthies to whom they are indebted for its free enjoyment; and of those who delight in nasal aliment, how few ever call to mind the Diocletian persecutions their predecessors passed through in adhering to their faith in, and transmitting to their descendants the virtues of tobacco. Europe frowned, and Asia threatened, Pagan, Mohammedan, and Christian monarchs combined to crush them. The world was roused like a famishing lion from its lair, and gloated on them. James I of England, foaming with rage, sent forth his *Counterblast*; the half savage ruler of the Muscovites followed suit; the King of Persia; Amurath IV of Turkey; the Emperor Jehan-Geer; and others, all joined the crusade. Arming themselves with scourges, halters, knives, and bearing gibbets on their banners, they denounced death to all found inhaling fumes of the plant through a tube, or caught with a pellet of it under their tongues. Such as used it as a sternutative were dealt with more gently, they were merely to be deprived of their organs of smelling—of nostrils and nose. To perfect the miseries of the pitiable delinquents, Urban VIII went in awful pomp to the Vatican where, tremulous with holy anger, he shook his garments to intimate that the blood of the offenders would be on their own heads, and then thundered excommunication on every soul who took the accursed thing, in any shape, into a church! Was ever destruction of body and spirit threatened so unjustly? Mutilation for taking a pinch!* Loss of

* It was in Russia that the noses of snuffers were cut off.

life for lighting a pipe! Exclusion from heaven for perhaps harmlessly reviving attention to a wearisome sermon in chapel or church! Merciful heavens! what communions these to emanate from Christian kings and Christ's successor! Present and eternal death, tortures here, and endless tortures hereafter, for a whiff or quid of tobacco! Our sympathies are naturally excited for the sufferers. One wonders how they managed to preserve their integrity, or pass through the fires unscathed, or even escape annihilation. Yet most of them did escape, and they did more—they converted the Nebuchadnezzars who sought to consume them. Conscious of their innocence and of their rights, they mildly persisted in maintaining them. Of retiring habits, they avoided agitation and debate, declaring that the properties of the proscribed herb made such efforts uncongenial, while it strengthened them in passive resistance, composed their spirits, and rendered them, in a great measure, indifferent to abuse, and often insensible to pain. Hence they smoked, and chewed, and sneezed at home until their hottest enemies became their warmest friends, and greater sinners than themselves had ever been."

The blood of these martyrs seems to have served the good purpose of perpetuating the fashion of smoking!

The general opinion of James, forcibly expressed and powerfully condensed, says Fairholt, is given in *A Collection of Witty Apothegms* by him, as follows:

"That tobacco was the lively image and pattern of

hell; for that it had, by allusion, in it all the parts and vices of the world whereby hell may be gained; to wit: First, it was a smoke; so are the vanities of this world. Secondly, it delighteth them who take it; so do the pleasures of the world delight the men of the world. Thirdly, it maketh men drunken, and light in the head; so do the vanities of the world, men are drunken therewith. Fourthly, he that taketh tobacco saith he cannot leave it, it doth bewitch him; even so the pleasures of the world make men loath to leave them: and further, besides all this, it is like hell in the very substance of it, for it is a stinking loathsome thing; and so is hell. And further, his majesty professed that, were he to invite the devil to dinner, he should have three dishes: 1. A pig; 2. A pole of ling and mustard; and 3. A pipe of tobacco for digesture." The modern tobacco decriers reason very much after the manner of the English King.

Louis XIV was not a lover of tobacco, but smoking and snuffing were practised in France during his reign. It is related that the daughters of the *Grand Monarque* were once detected in the act of smoking pipes of tobacco which they had obtained from officers of the Swiss guard.

When tobacco was first made known in Europe it was employed largely as a medicinal agent supposed to cure all human ailments, hence its names *herba panacea*, *panacea of the Indies*. It was administered by inhalation, and given in pills and potions, or added to unguents. Spenser in his *Faërie Queene* lauds its virtues

and speaks of it as "divine tobacco." As *sana sancta Indorum* it was ordered for asthma and other complaints by physicians in the sixteenth century.

Burton, in his *Anatomy of Melancholy*, says: "Tobacco, divine rare, superexcellent tobacco, which goes far beyond all other panaceas, potable gold, and philosophers' stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb; if it be well qualified, opportunely taken, and medicinally used, but, as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands,* health; hellish, devilish, and damned tobacco, the ruin and overthrow of body and soul." Burton, though a righteous man, was not a good smoker.

There is no satisfactory evidence that the Indians used tobacco medicinally. Smoking, with many of the tribes, appears to have begun as a religious rite, but in time it became a luxury. The Cuban Indians, as Columbus reports, smoked their tobacco in the form of scrolls. The pipe does not seem to have been known to them whilst the Mexicans were pipe smokers. In the north the pipe of tobacco served as a timepiece by which the perpetual Indian smoker measured the hours with sufficient accuracy for his purposes. It took him four, six, or ten pipes to do some things, and eight twelve, or sixteen pipes to walk to certain places. The early white settlers in

* The price of tobacco, in Burton's time, was not less than six shillings per ounce.

"the Manhattoes" soon learned from those children of the forest this excellent method of time reckoning, which rendered clocks unnecessary. The pipe, in every New Amsterdam household, had then usurped the place of even the sand-glass. An Amsterdamer who did not smoke had no standing in society and was not trusted. The habit of smoking made up for all obliquities. This has often been illustrated by the following ancient chestnut, the patent right for whose relation has been secured by the Castanean Fraternity.

Among the inhabitants of New Amsterdam, when its northern boundary was at what is now called Wall Street, was one Hans Von Beckman who, though tolerated for his nicotinic virtue, was not dearly beloved by his fellow townsmen. Hans' disposition was not remarkable for suavity, the lack of which was due partly to inheritance, partly to a disappointment in his early amatory relations which led him to adopt single blessedness, and partly to over-indulgence in schnapps. He had become such a sour misogynist that the women avoided him. He hated children and was feared by them. Street boys were in constant dread of his cudgel. The pigs ran from him squealing. The dogs growled and showed their teeth at a safe distance from his stick and scampered away barking. His favorite haunt was the town pot-house, where he was abundantly supplied with "Hollands" and tobacco. Hans, sustained by the beneficent weed, lived to be an old man and went the way of all flesh.

with his pipe in his mouth. The pipe, a pound of tobacco, and a bottle of gin being buried with him. The Amsterdammers had always made it a religious duty to see their departed fellow citizens "put away" with due solemnity; the head men at the funerals throwing, each in turn, a handful of earth on the coffin and pronouncing a brief eulogy. On this particular occasion, however, not a word, for some time, was spoken in praise of the deceased. The stolid silent company, almost motionless, incessantly puffed great clouds of smoke. This inaction became tedious; the air was chilled, the sun going down. Each man asked his neighbor to say something, but in vain, until finally the oldest crony of the defunct bachelor was prevailed upon. Taking the pipe out of his mouth, he puffed away the residuary smoke, picked up a fist-full of dust, which he cast upon the bier, and said: "Hans he vas a goot schmoker any how," whereupon the neighbors retired to the tavern.

This tale is told for the special benefit of our "awful example" whose lack of the good habit of smoking we all deplore. How happy he would be if at one of our gay banquets he were to take a mouthful of sparkling wine and a whiff of the sweet nicotian weed!

Much has been said by anti-tobacco orators and writers, about the terrible poison contained in the balmy herb, and innumerable tracts and volumes have appeared decrying its use, but the number of smokers is still increasing if we may judge by the many millions of tons of the plant raised in this world. The immense

consumption of this harmless weed is surely a great blessing to millions of families to which the industry of its cultivation, preparation, and exploitation gives bread, raiment, and shelter.

But what of the poison of tobacco? This grass is not eaten by man as is the white potato whose active principle, *solanin*, is a virulent poison, yet whole nations have been nourished by the potato without being solanised. It will be seen by the following facts and figures, obtained from a trustworthy source, that the proportion of the active principle of tobacco known as *nicotin* is not sufficient to harm even the inveterate smoker, chewer, or snuffer:

"The *nicotin* contained in tobacco varies from one and a half to seven per centum. It varies, in the same year, in the same crop. The American contain less *nicotin* than the foreign tobaccos. Havana tobacco contains one and a half, rarely two per centum. Kentucky tobacco two per centum, and Virginia tobacco sometimes as much as six per centum. Tobacco smoke contains a trace of *nicotin* combined with either citric or malic acid. The oil of tobacco is often confounded with *nicotin* which is to tobacco what *solanin* is to the potato."

The subjoined excerpts may be consolatory to smokers, insomuch as the dreaded *nicotin* is said to be only one of three active principles of the weed and not the worst.

"THE THREE POISONS OF TOBACCO."

The most dangerous principle of tobacco is not *nicotin*, as is generally supposed, but *pyridin* and *collidin*. *Nicotin* is the product of the cigar; *pyridin* which is three or four times more poisonous comes out of the pipe. It would be well, both for the devotees of tobacco and their neighbors, if they took care always to have the smoke filtered through cotton, wool or other absorbent material before it is allowed to pass the "barrier of the teeth." Smokers might also take a lesson from the unspeakable Turk, who never smokes a cigarette to the end, but usually throws it away when a little more than half is finished. If these precautions were more generally observed, we should hear much less of the evil effects of smoking on the nerves of the heart, and on the tongue itself.—*Charlotte Medical Journal.*" *

"COMFORT FOR SMOKERS."

The British Medical Journal, July 12, 1890, says that smokers will be pleased to learn that Dr. Gautrelet, of Vichy, claims to have discovered a method of rendering tobacco harmless to mouth, heart, and nerve without detriment to its aroma. According to him, a piece of cotton wool steeped in a solution

* These statements do not agree with those made by toxicologists according to whom *nicotin* is the most poisonous principle of tobacco. The larger portion of this *nicotin* is no doubt burned up during the act of smoking, and the tar-like products containing *pyridin* and *collidin* are erroneously called *nicotin*.

The following newspaper excerpt has some bearing on the subject:

"It is popularly supposed that a pipe is stronger than a cigar. Such, however, is by no means always the fact. Most pipe tobaccos are stronger than cigar tobaccos, but sometimes, as in the case of the Maryland leaf grown for export, they are milder. Another notion widely held is that a tobacco is strong in proportion to the amount of nicotine it contains. But the truth is that some very strong tobaccos are comparatively poor in nicotine, their strength consisting in an excessive percentage of certain oils. As for cigarettes, the tobacco used in their manufacture is usually of a very mild kind, so that they are much less harmful and less irritating to the nerves than cigars so long as they are merely smoked and not inhaled. In five cigarettes there is exactly as much tobacco as in one ordinary cigar.

(5 to 10 per cent.) of pyrogallic acid inserted in the pipe or cigar holder will neutralize any possible ill effects of the *nicotin*. In this way not only may the generally admitted evils of smoking be prevented, but cirrhosis of the liver, which in Dr. Gautrelet's experience is sometimes caused by tobacco, and such lighter penalties of over-indulgence as headache and furring of the tongue may be avoided. Citric acid, which was recommended by Vigier for the same purpose, has the serious disadvantage of spoiling the taste of the tobacco."

Among the many detractors of the delightful habit of smoking was a Mr. Trask, the author of several works against tobacco, who at the close of a public lecture on his favorite subject, asked if any member of the audience wished to propound questions. There was soon a general cry for the Reverend Daniel Waldo, Chaplain of the Senate. Mr. Waldo then rose and said—rolling a quid of tobacco in his mouth—Brother Trask has conclusively shown that tobacco is a poison; now, from the age of eighteen, I can remember no waking hour in which I had not some of this tobacco in my mouth; smoking much of the time, chewing when not smoking. I am now ninety-two years of age, sound in wind and limb, and have never had a day's sickness. I think therefore that while you will agree with Brother Trask that tobacco is a poison, you will agree with me that it is a *very slow poison*.

The bibliography of tobacco smoking and of nictian poetry is so copious that it has no place here. Of the many poetical effusions quoted by Fairholt, only one, translated from the German of Friedrich Marc, is here reproduced.

"TO MY CIGAR.

The warmth of thy glow,
Well lighted cigar,
Makes happy thoughts flow,
And drives sorrow afar.

The stronger the wind blows,
The brighter thou burnest!
The dreariest of life's woes,
Less gloomy thou turnest.

As I feel on my lip
Thy unselfish kiss;
Like the flame-colour'd tip,
All is rosy-hued bliss.

No longer does sorrow
Lay weight on my heart;
And all fears of the morrow
In joy dreams depart.

Sweet cheerer of sadness!
Life's own happy star!
I greet thee with gladness,
My friendly cigar!"

Wine, coffee, and tobacco, says Capneus in rhapsodic mood, are the three most potent intellectual feeders of poets, historians, and philosophers. Their disprizal has generally come from men who have used them to great excess, from the idiosyncratic, and from those who have never tasted the one, sipped the other, or smoked the third! The recognition of the characters and properties of tobacco belongs to botanists and chemists, but its esthetic qualities are fairly judged only by dainty smokers, and its high praise has been sung solely by those modern bards

who knew how to enjoy its odorous fumes, its sweet savor, and its wondrous action upon the cogitative center! It is pitifully unfortunate that the ancients should not have known of the invaluable plant and that this misfortune was due to their unpardonable neglect to discover the western after conquering the eastern hemisphere—a discovery which in those early times would probably have monstrated the earth's rotundity and many other marvels! The Greek epics though composed under the invigoration of Chian and Pramnian wines to which they owe their splendor, are barely tolerated by certain censorious pseudo-hellenists; but could the genial designers of such artistic works have had a bountiful supply of pure Havanas and smoked them without stint, how immensely grander would be these literary monuments, and how they would baffle captious critics! Under the beneficent effects of the mind kindling weed, what an abundance of sublime language Herodotus would have infused in his prosaic histories! With the help of tobacco Aristotle would undoubtedly have enlightened the heathen world with the theory of evolution, with paleontology, and with a more comprehensive history of the animal kingdom! What solid comfort the forbearing Epictetus would have had with a box of lucifer matches to light his earthen lamp, and to kindle an occasional pipeful of mild lulling Maryland or bland Latakia! The sourness of Crates would certainly have been mitigated by inhalation of the fumes, or by frequent mastication

of the enticing "honey-dew-plug!" How greatly the last hours of the virtuous Socrates would have been soothed by a few whiffs from the genial pipe!* What vast anti-microbic clouds † would have risen from the burning of the fragrant leaf to disinfect the foul tub of Diogenes! Under the incitement of nicotian vapor, Virgil, Horace, Ovid, would have so tuned their melodious harps as to render them immeasurably more prolific of those sweet accords which will continue to charm the senses of the cultured of this and many future generations, and Lucretius would have spared his own life that he might long be regaled with the savory clouds from the ignited nepenthic herb and enjoy the ensuing delightful ebriety! How much more readable Plutarch's biographies would be, could he have written them under the inspiration of the regal weed! The Italian poets of middle ages must have longed for some more powerful brain stimulant than their light wines, but alas did not even suspect that it was to be found in the *Santa Croce* herb! Chaucer, ever fond of the grape's exhilarating juice, had none of the luscious Virginia leaves with whose honeyed vapor it might be flavored! If Shakspeare had only followed the good example of Raleigh ‡ who tempered his ale with a drink of the

* Aubrey speaking of the last hours of Sir Walter Raleigh, says: "He took a pipe of tobacco a little before he went to the scaffold, which some female persons were scandalised at; but I think 'twas well and properly donne to settle his spirits."

† Tobacco smoke is said to retard the proliferation of bacteria.

‡ In a fictitious letter of Raleigh to Shakspeare, the following occurs: "I send a package of a new herb from the Chesapeake,

new world's vaporous nectar,* with what true poetical fervor he would have chaunted the joys of smoking after sack, and what charming sonnets he would have composed in praise of the "panacea of the Indies!" Had Ben Jonson early learned to smoke he would have loved sweet William at first sight! Those drinkers of mild wines, Cervantes, Calderon, Corneille, Molière,† Boileau, Racine, were great despite the fact that they made no habitual use of the sweet scented fumes of the balmy American grass; but who can tell how much loftier would have been the productions of such masters had their genius been quickened by worship at the shrine of the sacred plant! La Bruyère would undoubtedly have added much to the piquancy of description in his "*Caractères*," had he been addicted to the seraphic virtue of tobacco smoking! How exquisite would have been Delille's charming poem in praise of coffee had his demie-tasse always been followed by a fragrant cigar! Think of called by the natives tobacco. Make it not into a tea, as did one of my kinsmen, but kindle and smoke it in a little tube the messenger will bestow. Be not deterred if thy gorge at first rises against it, for, when thou art wonted, it is as a balm for all sorrows and griefs, and as a dream of Paradise." *F. H. Head, 1887.*

* In the seventeenth century tobacco smoking was called tobacco drinking, and smokers tobacco drinkers.

† The use of snuff had already become fashionable in Molière's time, but he does not appear to have been a smoker. See *Le Festin de Pierre*, 1, 1.

Sgadarelle Loquitur: "Quoi que puisse dire Aristote, et toute la philosophie, il n'est rien d'égal au tabac; c'est la passion des honêtes gens, et qui vit sans tabac, n'est pas digne de vivre. Non seulement il réjouit, et purge les cerveaux humains, mais encore il instruit les âmes à la vertu, et l'on apprend avec lui à devenir honnête homme."

what Sir Isaac Newton accomplished under nicotian stimulation! Was not the sweet pipe of the learned Doctor Parr ever and anon filled and refilled with the finest grades of "*mundungus*" which he perpetually smoked? Byron's occasional well flavored cigar, in some measure, counteracted the ill effects of gin and sometimes made him almost amiable! But the case of that inveterate toper, Charles Lamb, was hopeless the moment he basely and ungratefully bade "*Farewell to Tobacco!*" Had this trifler with words continued to smoke, he would probably have abjured gin-and-water (the real cause of his headaches) and ceased making bad puns! Walter Scott was a good and grand old smoker; hence the sublimity of his prose and the majesty of his verse! "*Sartor Resartus*" was composed amid dense clouds from the favorite Carlylean pipe, which accounteth for the quaint cleverness of the work! The charming productions of Bulwer, Thackeray, Tennyson, were surely inspired by fumes of the sweet herb! Longfellow, Holmes, and many other celebrities in American literature owe the superexcellence of their admirable writings principally to tobacco! Were not, and are not still, great numbers of our distinguished men of science, of our eminent members of the clergy, of the medical profession, and of the bar and bench, of our illustrious statesmen, and of opera singers of highest artistic celebrity, true devotees of tabaccic nebulisation? And for the knowledge and practice of this cardinal virtue we owe a debt of everlasting gratitude to the American abor-

igines of whom Catlin says: "There is no custom more uniformly in constant use amongst the poor Indians than that of smoking, nor any more highly valued. His pipe is his constant companion through life—his messenger of peace; he pledges his friends through its stem and its bowl, and when its care drowning fumes cease to flow, it takes a place with him in his solitary grave with his tomahawk and war-club; companions in his long fancied and beautiful hunting grounds!"

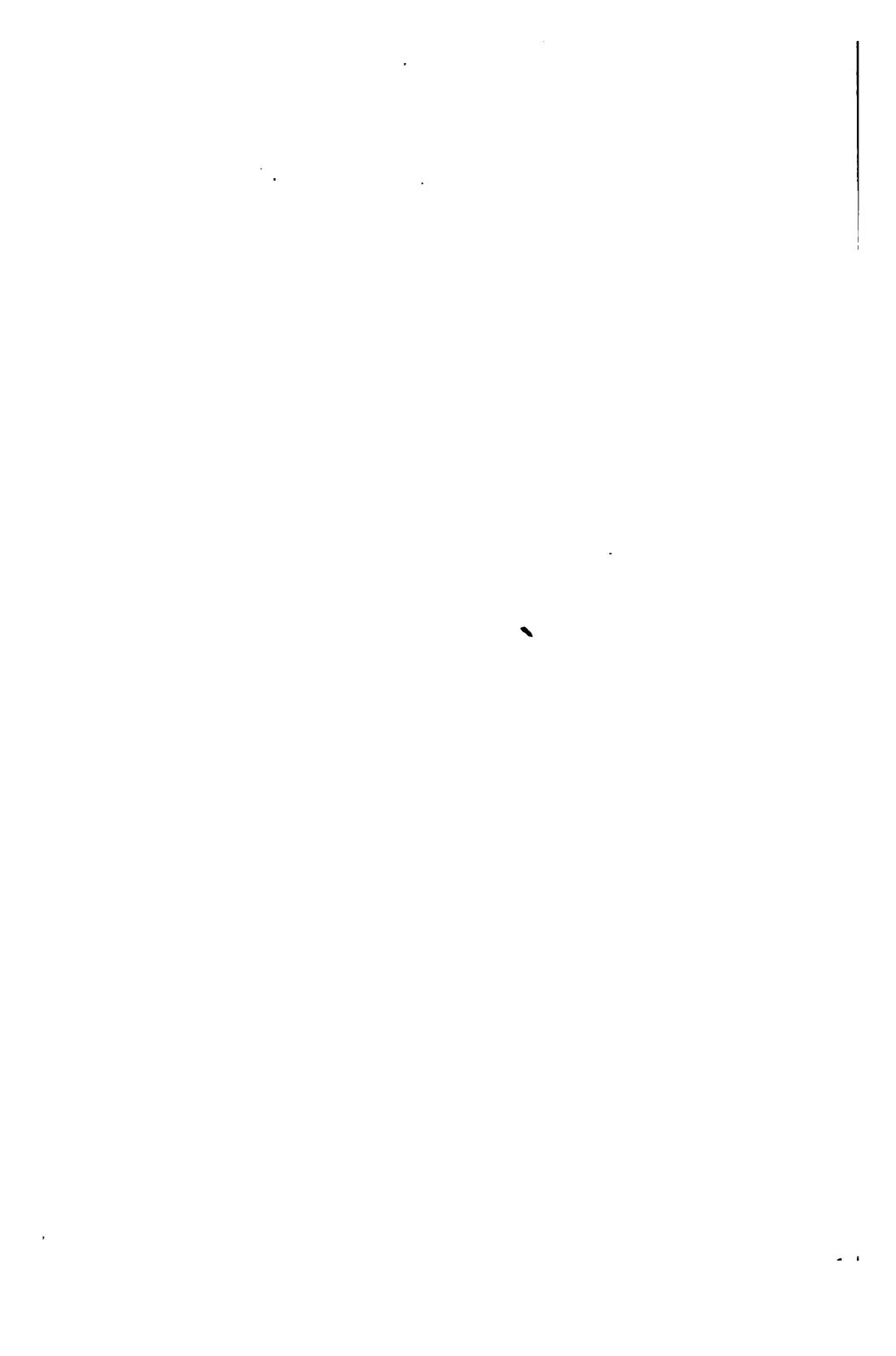
Such, and doubtless many more, better expressed, would have been the concluding exclamations of the renowned Doctor Bushwhacker, had he written, as he would have done so admirably, an exhaustive treatise on the history, cultivation, exportation, importation, and uses of this holy herb that so potently stimulates thought, so strongly inspires exalted ideation, so warmly excites the tender emotions of the lover, so brilliantly illumines the poet's mind, so thoroughly awakens the historian's memory, so vividly quickens the novelist's imagination, so greatly strengthens and beautifies the moralist's maxims, so mildly soothes the dejected spirits of the solitary, so sweetly balmes the sorrowful, and so constantly fosters dreams of a happy future!

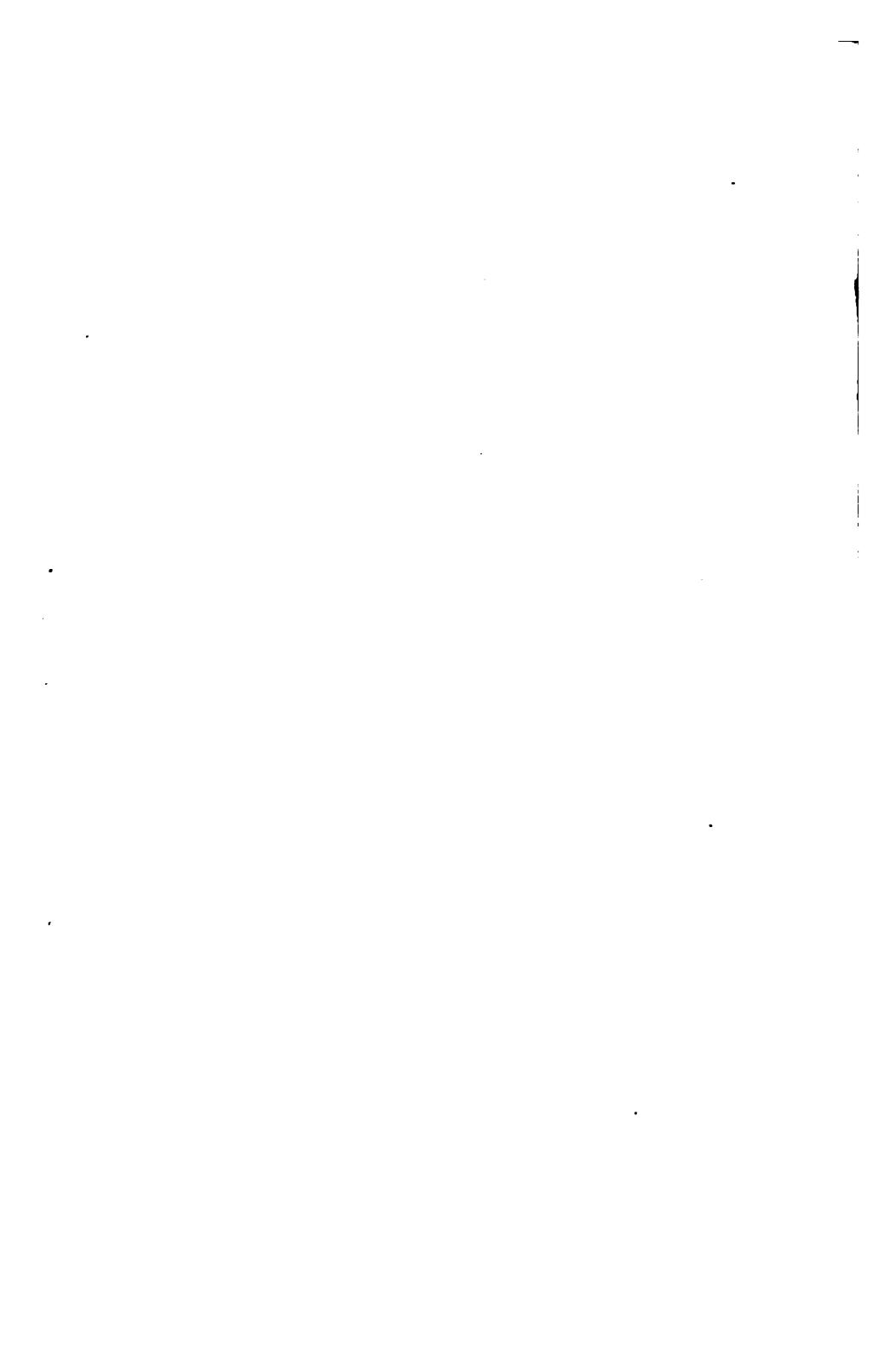
Fairholt, in his excellent history of tobacco, says: "It has been and is constantly alleged, that smoking leads to drinking. It certainly never induced our Saxon ancestors to drink, and they were notorious drunkards. The English, as a nation, were hard

drinkers before the fumes of tobacco crossed their wine and beer cups. They are probably less given to drink at the present day than at any period of their history; and while tobacco smoking is on the increase. The Turks and the French smoke much, and both are essentially sober nations."

"But let us come to individuals of our own country, to those whom we have had opportunities of knowing, and give the result of our own practical observation. As a rule, we can pronounce that all great smokers are temperate men, and most of them extremely so, very many being water-drinkers, and particularly when smoking, as the use of wine and liquors destroys the palate for the appreciation of fine tobaccos. On the other hand, very many who do not smoke and who are the most vociferous in condemning smoking, are habitual and daily drinkers of wine, beer, and spirits. Few drunkards smoke, at least, to any extent. If they smoke at all, it will be found that the love of drinking led to the use of tobacco; and not, as is often asserted, that they were induced to drink from smoking. Many may think these remarks too bold and trenchant but let our readers look carefully around them, in their respective circles, and they will not fail to find their experience confirm our own. They may find some questionable exceptions to the rule; they may find, here and there, a sot who drinks and smokes but take away from him his tobacco, and he will be a sot still." . . .

"Many great smokers we have found to be men of particularly energetic minds, and capable of doing much mental and physical work; and they declare that smoking, with water and coffee, or without either, enables them to sustain an extra exertion of mind and body, when the effect of wine, beer, and spirits would weaken and wholly incapacitate them."





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